The Churchman.

The Rev. HENRY N. HUDSON, M.A., Editor.] "The Church of the Living God, the Pillar and Ground of the Truth." [Vol. XXIV, No. 14.—Whole Number 1211.

JOHN HECKER, PROPRIETOR. NEW-YORK, JUNE 3, 1854. { At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church.................. 8½ " 5 "
Church of the Nativity.............. 9 A. M.
Church of the Annunciation.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, 8½ A.M.
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents........... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JUNE.

4. Whitsunday. [Proper Psalms instead of the Psalms for the day of the month.]
5. Monday in Whitsun Week.
6. Tuesday in Whitsun Week.
7. Ember Day.
9. Ember Day.
10. Ember Day.
11. Trinity Sunday.
St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

THE CHURCH AT HOME.

New York.—Our readers will rejoice to learn that the Rt. Rev. the Provisional Bishop has so far recovered his health and strength as to be about resuming, if he have not already resumed, his labours. On the 7th and 9th of May, he confirmed as follows: St. Bartholomew's church, New York, *twenty-six;* Calvary, *thirty;* church of the Messiah, *three;* in the Public Room at Port Jervis, where a new parish is forming, *ten:* in all, 69. Since the last Diocesan Convention, he has visited 81 parishes, preached more than 80 times, confirmed 1,242 persons, and made 80 addresses to candidates. No wonder the venerable Prelate was taken sick!

Massachusetts.—The Rt. Rev. the Bishop of the Diocese held an ordination in Trinity church, Boston, on Thursday the 25th ult., and admited the Rev. Wm. B. Calhoun, rector of St. Paul's church, Otis, to the Priesthood.

Connecticut.—Between the 1st and 21st of May, inclusive, the Rt. Rev. the Assistant Bishop confirmed as follows: Trinity church, Nichols' Farms, *one;* St. Peter's, Monroe, *five:* Christ church, Reading, *two;* St. Thomas', Bethel, *nineteen;* St. Stephen's, Ridgefield, *thirteen;* St. James', Danbury, *three;* St. Paul's, Brookfield, *two;* St. Andrew's, Meriden, *five;* Christ church, Norwich, *twenty-five;* Trinity, Norwich, *seventeen;* Chapel at Yantic, *eight;* St. James', Birmingham, *two;* Union church, Seymour, *seven;* St. Michael's, Naugatuck, *sixteen;* St. John's, Waterbury, *twenty-nine:* in all, 154.

On the 17th, Bishop Williams held an ordination in St. James' church, Birmingham, and admitted the Rev. J. Godfrey, Jr., to the Priesthood; the Rev. Mr. Washburn, of St. John's, Hartford, preaching the sermon.

Western New York.—Since the 15th of May, Bishop DeLancey has confirmed as follows: St. Peter's, Westfield, *nine;* St. Paul's, Maysville, *one;* St. Luke's, Jamestown, *twenty;* Trinity, Fredonia, *ten;* St. John's, Dunkirk, *three:* in all, 43.

At Westfield, a subscription of more than $2,000 has been made for the building of a new church. At Jamestown, where, as our readers may remember, the Rev. Levi W. Norton has been planting the Church, a parsonage and lot have been secured, and plans for a church obtained, the cornerstone of which is soon to be laid; the whole to cost about $6,000.

New Jersey.—On Tuesday, 23d May, in St. Paul's church, Trenton, Morning Prayer was read by the Rev. Messrs. Clarkson, Hoffman, and Stephenson (of the Diocese of Maryland); the rector elect, the Rev. Mr. Maxwell, catechised the children, and the Bishop examined them, preached, and confirmed *four* persons, and administered the Holy Communion, assisted by the Rev. Messrs. Germain and Rowland.

In the evening, in St Michael's church, Trenton, the Rev. Messrs. Clarkson and Hoffman read prayers; the rector, the Rev. Mr. Starr, catechised the children and the Bishop examined them, preached, and confirmed *three* persons. The Rev. Messrs. Germain, Rowland, and Stephenson were present.

On Wednesday, May 24, in Trinity church, Princeton, the Rev. Messrs. Clarkson and Stephenson read Morning Prayers, the rector, the Rev. Mr. Peterkin, catechised the children, and the Bishop examined them, preached, confirmed *five* persons, and administered the Holy Communion, assisted by the Rev. Mr. Goodwin.

On Saturday, 27, in the chapel of the Holy Innocents, St. Mary's Hall, Burlington, the Rev. Mr. Frost having read the Bidding Prayer, and the Rev. Mr. Ogilby (of the Diocese of Pennsylvania) the Litany, the Bishop confirmed *one* person.

Our attention has been specially called to that noble enterprise of warm-hearted and resolute Churchmen, the new parish of Christ church, Elizabethtown. From an Address to the parish delivered on Easter Monday, by the Rev. E. A. Hoffman, rector-elect, we learn that the parish was organised on the evening of Easter day, 1853, in the Sunday school room of St. John's church, and the first service held on the second Sunday after, in the Lecture Room of the Presbyterian congregation, which was generously offered for the purpose. On the 23d of April, 1853, the parish was duly incorporated under its present name. On the 4th of July, a lot, 234 feet by 155, was purchased for the sum of $4,500; and plans were obtained from Mr. Upjohn of a church capable of seating between 500 and 600 persons, of a chapel or school-house which might be used for some time as a church, and of a house for the rector. The cornerstone of the chapel was laid by the Bishop on the 23d of August, and would have been ready for use some time since but for the neglect of one of the contractors to meet his engagement. The want of a day-school in which religious instruction should go hand in hand with secular induced the minister and vestry to take measures accordingly, and in September a parish school for boys was opened in a neighbouring building. This work grew so rapidly on their hands, that in February they went about the erection of a temporary building on the church lot for the use of the school. The building, 52 feet by 21, and costing about $1,000, was ready for occupancy on the 1st of April, 1854. The school is now going forward successfully under the care of the Rev. Franklin Babbitt, assistant minister of the parish. In reference to the school, the Address speaks as follows:

> The scholars are all required to attend the morning services of the Church on week days, and the Rector meets them for religious instruction on each Monday morning. The effect of this is showing itself for good on the lives of the pupils; and it is confidently believed that by this plan of making religion and its holy duties not a thing to be *forced* upon children only on one day of the week, but a thing which mingles with, and sheds its influence over all the daily duties of life, as it must to be *true religion*, and keeping them ever in the shadow of the cross, we shall best instil into their youthful hearts a love for its pleasant ways, which shall grow with their growth and strengthen with their years.

At the time of incorporation, the parish had 25 communicants, and 40 Sunday school children. The main statistics of the parish at the date of the Address we give thus: Baptised, 48; confirmed, 15; communicants, 49; teachers in the Sunday school, 13; pupils, 150. Offerings for the year, $1,655, which has been divided among various Church objects, local and general. Besides this, $489 have been subscribed by members of the parish for parochial use. Special gifts, to the value of about $3,000, have also been made to the parish by individuals, including a Sunday school library of 227 volumes, a beautiful set of Communion plate, a Font, and other articles of Church furniture.

The excellent spirit and purpose in which the parish originated are very ably set forth in a sermon preached by the rector on Sunday, the 5th of March last, and since published, with the title,—"The System of Free Churches." We have marked a large portion of this sermon for our columns hereafter; for our present purpose the following extract must suffice:

> But why, you may ask, why in this our day, for it was not so formerly, is it that the Church is continually taunted with the sneer that she is a Church only for the rich? and why is it that on entering the doors of our churches you shall find, in the majority of cases, the congregations composed chiefly of those who possess an abundance of this world's wealth? The time will not now permit me to enter fully into the various causes which have brought about, especially in the branch of the Church in these United States, these sad results. I desire, on the present occasion to call your attention to but one of them—*the system of selling or renting seats in our churches.* And I take the more pleasure in speaking of the evils of this system, because that God has put it into the hearts of your wardens and vestrymen to determine, with that entire unanimity which has marked all their proceedings, that the seats in the chapel, which we hope so soon to enter, shall be forever free. *Free*, that there may be no worldly distinctions in the house of our God. *Free*, that to the *poor* the Gospel may be preached, as of old, without money and without price; and that whosoever will, may come and "take the water of life freely."

We know not how we could make out a stronger appeal to the liberality of such as love to devise liberal things, than by this brief statement of facts. There needs no verbal eloquence to make good the claims of this noble band of Churchmen on the *substantial* sympathy of their brethren. Remains, therefore, but to add part of a letter which we have received from a much-respected layman of the parish:

"The old church of St. John's was full, and in fact pews were not to be had for hire even, while the poor were wholly unprovided for. Since the new parish has been formed, the old congregation has kept its ground, and indeed has been stirred up to greatly increased exertions and vigour. Only 5 or 6 male members of the old congregation belong to the new, and now we have over 50 communicants with over 160 Sunday scholars.

"We have expended more than $9,000 in the purchase of the ground, building a parish school-house, (in which a parish school with about 30 scholars is in successful operation) and erecting the chapel, which will be ready for consecration next month. Several thousand dollars are yet necessary to complete our engagements.

"So far we have promptly met all calls upon us; and our great desire is to begin out of debt. The burthen has been borne by two or three heretofore, and unless aided from abroad we must carry it through alone. This will prevent some among us, who desire to co-operate in other Church and benevolent enterprises, from doing so.

"The offerings from the generous Church hearts abroad, who can control the means, would be most encouraging, and have the effect to stimulate and call forth full returns for the Church."

Pennsylvania.—The Annual Convention of the Diocese, which met in the afternoon of Tuesday, the 16th, brought its session to a close on Friday the 19th. On Wednesday morning Bishop Potter read his annual address, giving the main statistics for the year as follows: Number of clergy belonging to the Diocese, 161, being an increase of 7 over that of last year; young men received as candidates for Orders, 13; ordained deacons, 7; ordained priests, 4; confirmed, 960; cornerstones laid, 20; churches consecrated, 7; children in Sunday schools, 15,000. He also stated that during the nine years of his episcopate 50 new churches had been built; urged greater liberality on the part of the people in support of their ministers; that the necessity of a better provision for the clergy was everywhere apparent; that the union of pastor and flock ought to be more permanent, regretting that a spirit of removal and change prevailed. He also recommended the establishment of schools in which the principles of the Church should be taught; that the Church should pay more attention to the Public Schools; and that a Training College should be established for teachers and assistant missionaries. He congratulated the Diocese on the harmonious action of the last General Convention; thought that measures should be taken for spreading more extensively the doctrines of the Church; hoped that efforts to increase literary and theological knowledge among the clergy would be favourably received. He expressed himself in favour of bringing the Deaconate nearer to the primitive model, and opposed to the proposition made in the last General Convention, to give that body a control over the charities of the Church.

The resolution offered by Mr. Spackman, to rescind the rule excluding coloured congregations, with a view to admit the African parish of St. Thomas' into union, underwent a long and animated discussion, but was finally lost by non-concurrence of the laity; the votes being thus: *Clerical*, ayes 70, nays 27; *lay*, ayes 32, nays 41.

An amendment of the Constitution was adopted, so as to allow clergymen to seats in the Convention after residing six months in the Diocese. The Committee appointed by the Convention of 1853, on increasing the salaries of the clergy in the Diocese, reported the following resolutions, which were *unanimously* adopted:

> 1. *Resolved*, As the sense of this Convention, That the fixed salary of a Missionary or Rector of a Rural Parish or Station in this diocese, if a single man, ought in no case to be less than $500, and if married not less than $750 per annum.
>
> 2. *Resolved*, That the Rector, Wardens and Vestrymen of the several Parishes be earnestly enjoined to adopt the most vigorous and systematic measures to increase the contributions of the congregations towards the Missionary Fund of the diocese, in order to carry into effect the foregoing resolution.
>
> 3. *Resolved*, That the Right Reverend the Bishop be requested to present the subject of the inadequate support of the clergy to the several congregations of the diocese, in such manner as may best accord with his judgment.

The Rev. Dr. Bowman having made a proposition to require from each parish a certain percentage on the salary of their clergyman, for the purpose of augmenting the salaries falling below the minimum of $500; a long debate ensued, which ended in the adoption of a resolution leaving the matter in the hands of a Special Committee, to report thereon to the next Convention.

The Rev. Dr. Newton proposed a change in the Constitution, requiring the elections to be triennial instead of annual. Subject referred to the next Convention. Also, the Committee on a proposed change in the Constitution, making the Convention triennial instead of annual, asked to be continued to next year; which was done accordingly.

Several ballotings were had, to fill up the vacancies, which we mentioned last week, in the Standing Committee and the Delegation to the General Convention. On the first ballot, the Rev. Dr. Morton was added to the Committee. The other ballotings proving unsuccessful, the whole matter was indefinitely postponed.

The session closed with an encouraging address from the Bishop, followed by appropriate religious services.

From the comments of the *Banner* on the proceedings of the Convention, we extract the following:

> A most important subject, deeply practical in its character, was at an early period brought before the Convention. We refer to the resolutions of Dr. Balch in relation to a due provision for the support of the clergy. We were happy to find that the Convention gave its proper place to this important question, making it the first and last subject of its deliberations. Even the *elections* were made of inferior importance to this! Perhaps there was another reason, and not an insignificant one, for the fact that they were thrown rather into the back ground. The fact, that after balloting two or three times, a complete ticket could not be elected, either for members of the Standing Committee or Delegates to the General Convention, and the matter was postponed without any election, proves that this diocese is not, as has been thought, so entirely under the dominion of any *extreme* party influence. The whole proceedings of the Convention prove the happy absence of the drill-sergeant influence which has only to say "about face," to make the *whole* line wheel to the right or left. There was not a single question *decided* in this Convention by a *strict party vote*. To this fact we may, in part, attribute the harmony and good spirit which, in a marked degree, characterized all the proceedings. This happy consequence we would also, in part, ascribe to the fact that a great *practical* question, in which clergy and laity seemed equally interested, occupied so largely the attention of all, beginning and closing the deliberations.

It is stated that a valuable donation of nearly 200 volumes has been made to the Episcopal Reading-Rooms in Philadelphia, by the English Society for Promoting Christian Knowledge.

Maryland.—On Sunday the 21st ult., Bishop Whittingham confirmed as follows: In the morning at St. Alban's church, near Georgetown, *eight;* in the afternoon, at Christ church, Washington, *twenty-eight;* in the evening, at Trinity church, Washington, *thirty-four:* in all, 70. The Bishop preached twice, and made three addresses during the day, besides confirming a sick person in private; all which looks as if he had recovered his health, but did not mean to retain it.

Virginia.—The Annual Convention of the Diocese met in St. Paul's church, Lynchburg, on Wednesday morning, the 17th ult., the Rev. Horace Stringfellow preaching the sermon. The *Southern Churchman* reports the proceedings for three days of the session, and promises more. On the second day, Bishop Meade read his annual report. That large additions had been made to the Church during the past year; that there was a good prospect of increasing the ministry in the Diocese; that the Theological Seminary had been incorporated by the State Legislature, had received a bequest of $5,000 from Mr. Cresson of Philadelphia, and donations of valuable books to its library; that several comfortable parsonages had been added to the existing number, and efforts made towards a better support for the clergy; and that a considerable addition to the clergy was hoped for from the large number of young men in literary institutions, who had been confirmed during the past year.

Perhaps the most important item in the proceedings as thus far reported was in reference to the *Southern Churchman*. The Bishop having in his address urged the laity to make greater efforts for the circulation of that paper, the matter was referred to a Select Committee, who reported thereon the following resolutions, which were unanimously adopted:

> 1. That the Lay-delegates of this Convention do at once come forward and pledge themselves to pay for, or subscribe for, so many numbers of the *Southern Churchman* as each one's conscientious sense of duty calls upon him to give to this valuable Church journal, either donating a certain sum for a certain number of the papers to be sent to his address, and distributed by him, according to his best judgment—or by a subscription for a certain number of years.
>
> 2. That the same course be respectfully recommended to the friends of the Church now in this city, and that a Committee be appointed by the Chair to carry out this part of the plan.
>
> 3. That the reverend clergy of the Diocese be earnestly requested to bring this matter before their respective parishioners as soon as possible after their return to their parishes, and communicate to the Editor of the *Southern Churchman* the result of their efforts, in the cash received, and the subscriptions which they may obtain.

Another resolution bearing to the same end was offered by Dr. Sparrow, debated, and passed, of course. Certainly, to be thus boosted is very well; to need it is not so much so. We forbear to make any further account of the proceedings, till we learn what they were. Of one thing, however, we feel competent to assure our readers, namely, that there was nothing introduced but what passed, and passed without opposition.

North Carolina.—The same correspondent, from whom we gave an instalment last week, continues his account of the Diocesan Convention as follows:

"Ascension-day, 1854.

"Mr. Editor: My former letter concerning the proceedings of the late Convention of the Diocese of North Carolina came down to the close of the third day, Friday. Having returned home, I now propose to give you from memory an account of the deliberations and services of Saturday and Sunday.

"The Convention met at 9 A. M., on the 20th. The report of the Missionary Committee was read. It told us of increased contributions from the various parishes for the year past, and recommended the former scale of assessments. A resolution was adopted, recommending the clergy to bring the subject of diocesan missions before their congregations four times a-year, if they saw fit.

"Mr. Haigh, of Fayetteville, was chosen Treasurer of the Convention, and the following persons were appointed delegates to the General Convention. Of the clergy, the Rev. Drs. Mason and Drane, and the Rev. Messrs. Johnston and Watson; of the laity, Judge Ruffin, Judge Battle, Mr. Winslow, and Mr. Wright. The old Standing Committee was re-appointed, and also the Executive Missionary Committee.

"The Committee on unfinished business reported that they found on the Journal of the last Convention one or two matters which had not been acted upon. They laid them before us, without any expression of their own opinion. Among them was a resolution requiring delegates to be communicants, and one repealing a certain canon. As there is a Committee in being, charged with the task of revising all our legislation, which will probably report at the next Convention, it was thought better to wait until then before acting on these matters. This same Committee (if I be not mistaken) was directed to report on the mode of electing Wardens and Vestrymen, and their duties.

"A Committee on the subject of schools in the diocese reported in favour of parochial schools, wherever they can be established, and of opening a high-school or academy in some central situation. This recommendation was approved of, and a committee was appointed, to act in connection with the Bishop and carry the plan into effect.

"There was no morning service this day, in consequence of the length of the business session. At 4 P. M., the Convention met again. The report of the Committee on the state of the Church was read. It recommended resolutions in honour of the late Treasurer, Mr. John W. Wright, which were passed. Also a resolution touching the letter received by the Standing Committee from the Rev. J. M. Forbes (R. C. priest) of New York. Dr. Forbes says in this letter that he has been authorised by Bishop Ives to tender to the Convention the money advanced him since the relinquishment of his office, which he supposes to amount to about $750. The resolution, which was adopted, directed a reply to be sent to Dr. Forbes, saying that the Convention makes no demand for the money, but that Mr. Haigh, its Treasurer, is authorised to receive all sums belonging to the diocese. The Convention was not unanimous on this point, but I think I have given you, in pretty exact language, the determination it came to. The third resolution of the Committee appropriated $——— to the building of an Episcopal residence in ———, and appointed an agent to collect the needful funds. On motion of the Rev. Mr. Johnston, the blanks were filled by settling $10,000 as the amount to be raised, and Raleigh as the place. The appointment of an agent gave rise to a long discussion. Some were in favour of one travelling agent, others would have the clergy act as collectors, others wanted the vestries to appoint agents, and others preferred that the Convention itself should designate them in different parts of the diocese. Much time and talk, too, were lavished on the determination of questions of order and the precedence of the various motions, amendments, and substitutes which were offered. Adjourned till Monday, 6.30 A. M.

"At 8 P. M., the church was filled with a large congregation. Evening Prayer was said by the Rev. J. Buxton; the Lessons were read by the Rev. L. L. Smith; and a sermon was preached by the Rev. W. M. Jackson. After which, the rector of the parish having read the Confirmation Preface, the Bishop confirmed twenty-eight persons, four of them coloured, and addressed them most impressively and affectionately, but with plainness.

"The services of Sunday, May 21, were as follows: At 10½ A. M., Morning Prayer was said by the Rev. Dr. Drane, rector of the parish, and the Lessons were read by the Rev. Dr. Mason, of Raleigh. The Bishop preached from St. Matthew vii. 29. After which, Mr. John Beckwith, Jr. and Mr. B. S. Bronson were made deacons, being presented by the Rev. Messrs. Geer and Snowden. The collection at the Offertory was in aid of the Education Fund, and amounted to $205 40. The Holy Eucharist was celebrated by the Bishop, who, assisted by Drs. Drane and Mason, and Mr. Snowden, gave the Sacrament to about 400 communicants.

"At half-past 4 P. M., Evening Prayer was said by the Rev. Mr. Beckwith, the Lessons were read by the Rev. W. W. Skiles, and a sermon was preached by the Rev. R. W. Barber, from Psalms ix. 17.

At 8 P. M., a third service was said by the Rev. F. Fitzgerald, and the Bishop preached, from Galatians vi. 2, the Missionary sermon, urging with great force, fearlessness, and pointedness, the duty of Churchmen to to aid in extending the Church. A collection was made, amounting to $554, for Diocesan Missions.

"On Monday, at half-past 6 A. M., we met, as is the custom here, for adjournment. Some prayers were said by the Bishop, and some trifling matters of business attended to. A resolution introduced by Mr. Winthrop was adopted, appointing a number of agents in different parishes to collect money for the Episcopal Residence, and giving the Standing Committee power to appoint such others as may be necessary. This resolution disposed of the whole subject debated on Saturday. The Convention then adjourned. The next one will meet at Warrenton, on the third Wednesday in May, 1855.

"Thus, sir, I have given you, as far as my memory serves me, a sketch of our proceedings. I do not claim for it perfect accuracy, but only honest intention. You must wait until the Journal appears for an unimpeachable record and for the documents in full. Meanwhile, the present sketch will give you a pretty fair outline of what was done in the first Convention held by Bishop Atkinson.

"Wilmington, whence I dated my former communication, is the largest town in our State, and the largest parish in our diocese. A gratifying proof of the growth of the Church is to be found in the fact that a second church is now building here. Let me finish my letter with a short description of it, so far as I can describe what it is to be, after seeing the foundations and a perspective view from the southwest. It consists of chancel with an organ-chamber and sacristy on the north, clerestoried nave with two lean-to aisles, a southwest porch, and a northwest tower with spire. The nave and aisles are of six bays. The clerestory is but low, and lighted by foliated circles and spherical triangles alternately. The aisle windows are of two lights, with a quatrefoil in the head. (I could not decide from the drawing whether the lights were trefoiled or not: I think they are, as the west window of the aisle seen in the view is plainly so.) The nave has a west door with a trefoiled lancet on each side. Above it is a beautiful middle-pointed window of five lights. The tower is square, the belfry-stage and spire octagonal, the whole steeple very small and low. The material of the church is to be brick, the dressings stone. The nave and aisles are about 80 by 55, outside. I could not learn anything of the ritual arrangements. The roofs are to be open. The church is to be dedicated in honour of St. John."

Georgia.—A correspondent of the *Banner* furnishes some further particulars touching the Convention, which was in session in St. Stephen's church, Milledgeville, on the 4th, 5th, and 6th ult. The sermon was by the Rev. George Macauley, rector of the church. It is said to have been pointed, instructive, and evangelical, like everything that comes from this sound Churchman and faithful minister. He presented *six* persons for confirmation, which is a large class for the number of communicants, these being less than 20.

The attendance was not so large as usual, some of the clergy being kept at home by sickness in their parishes, and the place of meeting not being very accessible to others. The session was altogether harmonious, and marked throughout by the same spirit as the last General Convention. Every year testifies to the good work the Church is doing among the coloured people. The reports of Messrs. Kennerly and Williams, two self-denying missionaries who give their whole time to that people, show that their labours have been greatly blessed.

The Rev. Edward E. Ford, D. D., and the Rev. Messrs. Richard Johnson and W. C. Williams are the clerical members of the Standing Committee. The clerical Delegates to the General Convention are the Rev. Dr. Ford, and the Rev. Messrs. S. G. Bragg, J. A. Shanklin, and Geo. H. Clarke.

Indiana.—The Annual Convention of the Diocese met in St. Paul's church, New Albany, on Thursday, the 11th ult. In connection with the opening services, the Bishop delivered a Charge to the clergy, on "the ministry of reconciliation, its authority, and its responsibility," and held an ordination, admitting Mr. John Trimble, Jr., to the Deaconate. All the clergy of the Diocese were present, and lay deputies from most of the parishes. The Bishop reported for the year as follows: Persons confirmed, 125; ordained priests, 3; ordained deacons, 2; one rector instituted; one church consecrated; candidates for Orders, 4; clergy, 23. The Convention did a good deal of important business, had peace and harmony throughout, and adjourned on the evening of the 12th. The Bishop's Charge is to be published.

"The Christian Home."—Such is the name of an institution, for "the Protection and Instruction of Female Servants," which was formally opened for business purposes last Monday. It is at number 614 Sixth avenue, corner of Thirty-sixth street. From a Circular that has been issued, we learn that the Home has been established under the auspices of the Mayor and several prominent gentlemen of the City, who have contributed largely to its foundation and support. The *Daily Times* of Monday made the following notice of the undertaking, which, we doubt not, is well deserved:

> This is one of the most praiseworthy and laudable benevolent enterprises ever commenced in this City. Its special object is to benefit the female servants of our City, by affording them, for a small compensation, protection and a comfortable home, when needed, and procuring them employment in respectable families. The Institution is free from all sectarian principles, but the spiritual interests of its inmates will not be neglected. Each of them will be obliged to attend on Sunday the house of worship of her choice during the day, and in the evening an address on spiritual matters will be delivered by some one of the benevolent ladies who act as managers. Those so desiring will be taught in the rudimental English branches, to which end a neat school-room has been fitted up. Attached to the building is a store for the sale of such articles of work as the inmates may, for their own benefit, occupy their time in making.
>
> The first of the series of Sabbath evening meetings took place last evening, in the Lecture Room of the Institution. The exercises consisted of prayer, reading from the Scriptures, the delivery of an address, &c. The discourse was very appropriate. It pointed out concisely, and in language suited to those to whom it was addressed, the necessity of a Christian life. The name of the lady who delivered the address is, out of respect to her retiring disposition, omitted.

For The Churchman.

Mr. Editor: The picture of a person whom we highly esteem is an object which it is naturally pleasing to contemplate. The mind is deeply interested in viewing the representation of any one who has been eminent for piety, who has suffered for religion, or who in the midst of idolatry has been a confessor of "the truth as it is in Jesus:" a religious mind delights in the contemplation of a pictorial presentment of a godly man's appearance; it vividly recalls the peculiar character and personal history of the departed saint. This is natural: and it is believed that there is nothing wrong in placing the picture of an eminent Christian before the young as an incentive to imitate his character and follow his example. But when the picture is placed before us, and we are asked, when we *look* at it, to *pray* to God for the person it represents, there is danger in such a suggestion; and, if heedlessly followed by the young or by the ignorant, might lead us to that "worshipping and adoration, as well of images as of relics, and also invocation of Saints," which the Church condemns.

These remarks have been suggested by the following extract from the *Carrier Dove* for May, an interesting little periodical, issued under the authority of "the Committee for Foreign Missions," a copy of which has been sent to me.

If I am in error in thinking the following recommendations to the young are dangerous in their tendency, I shall be glad to know it:

"When you *look* at the *picture*," (a full length representation of Tong Chu-kiung,) "we want you to do three things:

"1st. To pray to God for Mr. Tong, &c.

"2d. That God will bless the labours of our dear missionaries &c.

"3d. That God will help you to imitate the conduct of Mr. Tong, &c.

"Little children, keep yourselves from idols."

Connecticut. P. S

BABE CHRISTABEL.

In this dim world of clouding cares,
  We rarely know, till wildered eyes
  See white wings lessening up the skies,
Angels were with us unawares.

And thou hast stolen a jewel, Death!
  Shall light thy dark up like a star;
  A beacon kindling from afar
Our light of love, and fainting faith.

Through tears it gleams perpetually,
  And glitters through the thickest glooms,
  Till the eternal morning comes
To light us o'er the Jasper Sea.

With our best branch in tenderest leaf,
  We've strewn the way our Lord doth come;
  And, ready for the harvest-home,
His reapers bind our ripest sheaf.

Our beautiful bird of light hath fled:
  Awhile she sat with folded wings—
  Sang round us a few hoverings—
Then straightway into glory sped.

And white-wing'd Angels nurture her;
  In radiance white, with victory crown'd,
  And all Love's purple glory round,
She summers on heaven's hills of myrrh.

Through Childhood's morning-land, serene
  She walk'd betwixt us twain, like Love;
  While, in a robe of light above,
Her better Angel walk'd unseen,

Till Life's highway broke bleak and wild;
  Then, lest her starry garments trail
  In mire, heart bleed, and courage fail,
The Angel's arms caught up the child.

Her wave of life hath backward roll'd
  To the great ocean; on whose shore
  We wander up and down, to store
Some treasures of the times of old:

And aye we seek and hunger on
  For precious pearls and relics rare,
  Strewn on the sands for us to wear
At heart, for love of her that's gone.

O, weep no more! there yet is balm
  In Gilead! Love doth ever shed
  Rich healing where it nestles,—spread,
O'er desert pillows, some green palm!

God's ichor fills the hearts that bleed;—
  The best fruit loads the broken bough;
  And in the wounds our sufferings plough
Immortal Love sows sovereign seed.

—Massey.

COMMUNICATIONS.

For The Churchman.

THE CHURCH, THE DIVINELY APPOINTED AGENT FOR DIFFUSING THE BLESSINGS OF THE GOSPEL.

It is the obvious sense of prophecy, that the Gospel is designed for universal prevalence; that in the Messiah all the families of the earth are ultimately to be blessed; by making not only the outward profession of the Gospel, but the cherishing of its spirit, and faithful application to its duties, characteristic of the general state of the world. An order of things so different from what now presents itself—whether we consider the small portion of the globe that is professedly Christian, or the still less portion of that which exhibits the genuine influence of the Gospel—requires that our anticipation of it be grounded on strong faith in that almighty power which alone is equal to the effect. With trust in this, the pious soul delights to look forward to so glorious a revolution.

The established order of Divine Providence unites with revelation in teaching us that this, as every other event in His government, is to be effected through the instrumentality of second causes. Men are to be His agents. Blessed is the occupation, and exalted the honour, of being the Almighty's co-workers in defeating the designs of hell, and bringing the whole world into the setting forth of the glory of a redeeming God! Surely nothing can better enlist a holy emulation among Christians, than right and proper instrumentality to this end.

How are they to yield this? Has God been pleased to point out a method in which it is His will that the blessings of the Gospel shall be diffused throughout the world?

Of course, the answer can be derived only from revelation. All human imaginations and theories on the subject must be laid aside. All present appearances, and all arguments derived from popular feeling and prejudice, and notions of expediency, and the zeal, devotion, and success of earnest and honest devotees, must be brought to rigid scrutiny by "the law and the testimony." It would indicate a sad want of true evangelical faith, if, passing by their decisions, we betake ourselves to other means, because more consonant with man's judgment, and more powerfully abetted by human influence, approval, and encouragement. These will, in the end, be only so far blessed, as they are made to minister to the plans, and operations, and established order, of divine wisdom and power.

In our Lord's last interview with His eleven Apostles, He gave them their formal commission to propagate His Gospel. Here, therefore, we may surely expect to find a solemn and authoritative declaration of His will on this momentous subject. If it prescribes a particular mode, we must test by it the propriety, and Christian character, of all means used for diffusing the blessings of His religion.

"Go ye, and teach"—that is, make disciples of—"all nations."[*] How? Simply by diffusing among them the truths of the Gospel, and urging them to compliance with its religious and moral precepts? No: the Lord says, "baptising them in the name of the Father, and of the Son, and of the Holy Ghost;" as well as "teaching them to observe all things whatsoever I have commanded you." The means of Baptism, therefore, must be provided, if we would have men made disciples of Christ—true Christians. The annexed promise, "Lo, I am with you alway, even unto the end of the world," implies that not only the Apostles, but also their successors in this authority, were thus to make disciples, that is Christians, of the sons of men.

The several parts of Holy Scripture form a consistent and harmonious whole. We find in no particular part a full and connected system of religion or morals. But one complete and beautiful may be gathered from the whole, searched and studied in a proper spirit, and in the proper use of such means "as help to the knowledge of the same." This is in accordance with the divine plan that religion is to be a thing of which men are to enjoy the right understanding, and to attain to the right practice, by the due use of their moral agency; so that their Christian faith and duty are to be, not of necessity, but of free will; and thus that probation on which the Bible declares God has seen fit to order that the judgment of the last day will be exercised, and its eternal awards made to depend.

The truths and duties involved in the fundamental principle that men are to be made disciples of Christ by Baptism, are to be clearly found by an examination and comparison of various parts of the New Testament.

We are told in the second chapter of the Acts, that large numbers were "pricked in their heart" in consequence of the wonderful manifestation of God's presence with His Church, in the great pentecostal effusion of the Holy Ghost, and of St. Peter's powerful discourse thereon. Being thus affected, "they said unto Peter and the rest of the Apostles, Men and brethren, What shall we do? Then Peter said unto them, Repent, and be *baptized*, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." After St. Paul had humbled himself under the converting influences of the Saviour's miraculous appearance to him, "a certain disciple named Ananias" was commissioned by the Lord to visit him, and give him directions what to do. A leading part of his counsel was, "Arise and be *baptized*, and wash away thy sins, calling on the name of the Lord."[*] Rightly, then, does the Church rank among the doctrines the belief of which is inseparable from true evangelical faith, "one Baptism for the remission of sins."

"As many of you as have been *baptized* into Christ have put on Christ. Ye are all one in Christ Jesus. And if ye be Christ's, then are ye heirs according to the promise."[†] In connection with the doctrine here taught—*men's putting on* Christ *by Baptism*—St. Paul proceeds:—"When the fulness of the time was come, God sent forth His Son, to redeem them that were under the Law, that we might receive *the adoption of sons*. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Hence it appears that God's appointed method of making men disciples, or Christians, by Baptism, is the means He has provided for admitting them to the benefits of the Christian covenant—the adoption of sons—heirship of heaven. Our extending to men, therefore, the blessings of the Gospel, must, to have a true Bible character, be connected with providing for them the means, and urging them to the duty, of putting on Christ by being baptized into Christ.

By One Spirit are we all *baptized* into one body; and have been all made to drink into One Spirit."[‡] This *drinking into the* Spirit, is one of the strongest figurative illustrations of the necessity and value of the Spirit's influences on the soul of man. It is connected with *Baptism into the body*. The Apostle beautifully enlarges upon this teaching by carrying out the figurative expression "*body*" in an allusion to the human frame, with an especial view to the cardinal Christian duty of ecclesiastical unity and harmony; and then proceeds to his main object, the bringing home to the hearts of Christians—those who have been baptized—the great fundamental truth, "*Ye are the body of* Christ, *and members in particular*". Immediately after, he defines this body as "the Church"; in which "God hath set Apostles, Prophets, Teachers." In another place,[||] he speaks of "the Church which is Christ's body."

The Church, into which it thus appears that Baptism is the divinely apointed mode of admission, is an outward and visible society; for it is entered by an outward and visible means; communion with it is to be maintained, as appears from divers places of Holy Scripture, by an outward and visible commemoration of the death of Christ, and in it "the communion"—however mysterious, yet, because the Holy Ghost says so, true and real—"of the body" and "the blood of Christ;"[§] and, in general, the functions of an outward and visible ministry, are made, by the Bible, proper and essential to it.

In St. Paul's first Epistle to Timothy, he gives him particular directions for the choice of fit persons to serve in the ministry, and for the due care and government of those committed to his spiritual charge, with reference to the bearing on these points of principles and rules of external discipline and order; and then adds, "These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the House of God, which is *the Church of the Living God, the pillar and ground of the truth*." Therefore, the Church, with its divinely appointed ministry and order, being the pillar and ground of the truth, must be provided wherever we would have evangelical truth known and effectually adopted as the rule of faith and duty.

In consonance with this view of the Church as the divinely appointed agent for the preservation and diffusion of the truth, is our Saviour's representation of His disciples as the "the light of the world," a body of men designed by Him for extending to fellow men the light of truth and piety flowing from Him, "the Sun of righteousness." The appellation "candlesticks," given in the Book of Revelation to "the Churches," that is, the several branches of *the Catholic or Universal Church*, evidently refers to their being designed to bear the light of truth for the instruction and guidance of the world. If, therefore, we would spread Christian knowledge and piety in the way which divine wisdom has appointed, and on which, consequently, we may most surely expect, and can most confidently ask, the blessing of Heaven, we must direct our efforts to the extension, in its primitive integrity and purity, of the Church of the Redeemer.

Bearing in mind the evangelical doctrine thus shown, that the Church, or body of Christ, is an outward and visible society, entered by Baptism, and union with which is maintained through the ministrations of a divinely-commisioned priesthood, we have a key to the true sense and bearing of the following passages of the New Testament:

"He is our Peace who hath made both" (Jews and Gentiles) "one, that he might reconcile both unto God, in one body, by the cross. For through Him we both have access, by One Spirit, unto the Father. Now, therefore, ye are fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-Stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded for an habitation of God, through the Spirit.[¶]"

Here the reconciliation, or bringing together in the true religion, of Jews and Gentiles, is represented as effected in the "one body;" and by an instance of that rapid change of figure so common in St. Paul's writings, we have great and precious privileges attached to membership of that body as a civil society, a family, and a building: the privileges being all that are included in the ideas of saintly citizenship, a divine household, and a firmly-founded edifice, built on Christ, well and properly constructed, and blessed as an holy temple in the Lord, and an habitation of God through the Spirit. Language more fraught with full and sacred meaning could hardly be employed than that which here connects the highest and holiest privileges of the Gospel with the Church.

"He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."[*]

Here the connection is obvious between the Church or body of Christ, with its ministry; and advancing in Christian edification towards Christian perfection; and maintaining, against all lures and oppositions, the true evangelical faith. The great truth is here also set forth, that by appointment of the Divine Head of the Church, each faithful member of that body—"every joint" thereof—is an instrument and means, through his own spiritual gifts, energized and furthered by the Holy Ghost, of "the effectual working" of the Church's good to the souls of men.

"Christ is the Head of the Church, and he is the Saviour of the body. Christ loved the Church and gave Himself for it, that he might sanctify and cleanse it with the washing of water, by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. The Lord nourisheth and cherisheth the Church; for we are members of His body, of His flesh, and of His bones."[†]

Here it is taught, that if men would be saved by Christ, they must be of that body of which He is the Saviour; if they would be beloved by Him, and enjoy the sanctifying and purifying influences of His grace, they must be in that Church, which He loved, for which He gave Himself, and to which He applies the sanctifying and cleansing efficacy of His Spirit, that He may be served by a holy people; if they would be nourished and cherished by Christ, be kept and prepared by Him for everlasting salvation, they must be members of that Church which He nourisheth and cherisheth.

"Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."[‡]

In this passage, the intelligent Christian, who understands the catholic system of the Gospel, as distinguished from both popery and uncatholic protestantism, sees that there are denounced the errors of both—errors of succumbency to the developments of antichristian dogmatism, and supercilious power; and errors of vainglorious indulgence in the supposed rights of private judgment. Both are attributed to "*not holding the head*"—an expression which may be regarded as implying either severance from the true body of Christ, or an imperfect and inconsistent union with it. The passage farther sets forth, as a precious privilege and blessing of a true and faithful union, its being the means of spiritual nourishment, and of that effectual growth in grace which is signified by the strong and rich figure, *increasing with the increase of* God.

After such views of evangelical doctrine, we can feel no surprise at St. Paul, as he spake by the Holy Ghost, connecting "one body" and "one Baptism," with those great essentials of the Gospel, "one Spirit, one hope of your calling, one Lord, one faith, one God and Father of all."[||] And in the same connection, we think of Christ's requiring a memorial of Him to be celebrated by an outward and visible act—the partaking of consecrated symbols of His body and blood—an authoritative ministration of His priesthood; of St. Paul's declaring of the bread broken, and of the cup of blessing blessed, by that priesthood, that they are the Communion of the Body and Blood of Christ; and of the words of the Lord Jesus, how He said of that Communion, "He that eateth my Flesh, and drinketh My Blood, dwelleth in Me, and I in him:" "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life:" "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."[§]

The Scriptures which have now been cited, of the teaching of which the Bible is full of both direct and indirect confirmation, clearly set it forth as evangelical doctrine, that the Church of Christ is a divinely constituted body, in union with which is to be effected and maintained union with Christ its Head; and in which are provided the ordinary means of attaining to the spiritual and eternal blessings of the Gospel. Consequently: if we would extend these blessings agreeably to the declared will of God, we must bestow our efforts on the spread and increase of this Church; and use every means, sanctioned by the pure and holy, and required by the benevolent, spirit of the Gospel, to bring men to an accurate knowledge of this Church, and induce them to become and continue its true and faithful members.

B. T. O.

---

[*] St. Matthew xxviii. 19.

[*] Acts xxii. 16.

[†] Galatians iii. 27, 28, 29.

[‡] 1 Corinthians xii. 13.

[||] Ephesians i. 22, 23.

[§] 1 Corinthians x. 16.

[¶] Ephesians ii. 14-22.

[*] Ephesians iv. 11-16.

[†] Ephesians v. 23-30. There is something very peculiar in this expression, "Of His flesh and of His bones." It is not, in the original, an exact continuation of the immediately preceding one, "members of His body." In *this*, "of His body," τȣ σωματος Αυτȣ, is the genitive or possessive case to μελη, "members." There is then an entire change of expression. Εκ της σαρκος Αυτȣ, "of His flesh," and Εκ των οϛεων Αυτȣ, "of His bones," are separated from grammatical conjunction with the preceding words. The preposition εκ, of or out of, gives the passage a special reference to the great doctrine of the *Incarnation*, and presents that view of the Saviour, in His mediatorial office, which especially sets forth the infinite merit and efficacy of "the offering of the *body* of Christ Jesus." Translated in more exact conformity with the original, the passage would be, *We are members of His body: we are of His flesh, and of His bones.* The expression is the same as that applied in Scripture to the original formation of woman out of man, and her thus being *bone of his bones, and flesh of his flesh.*[*] And this application is obviously in the Apostle's mind in the passage referred to at the head of this note.

[*] Genesis ii. 23.

[‡] Colossians ii. 18, 19.

[||] Ephesians iv. 4, 5, 6.

[§] 1 Corinthians x. 16. St. John vi. 53, 54, 56.

For The Churchman.

WHITSUNDAY.

> "Our religion was not intended to make us dismal or wretched, but to make us cheerful within the limits of becoming mirth. Its happy title is, the promise of the life that now is, and of that which is to come."—The Rev. William Croswell, D. D.

Between the sentiments proper on this holy day and the natural world, there is a beautiful harmony. This is the season of gladsomeness. Every scene is clothed with new freshness and beauty. The air is laden with the perfume of opening buds, and made vocal with the sweet and various notes of the happy birds.

——"Nature sings of joy and hope alone,
Reading her cheerful lesson in her own sweet time."

Many persons are apt to regard the Christian faith as severe and repulsive. In their estimation, to become religious and do their duties as Christians, seems much the same thing as to cut themselves loose from sympathy with their fellow men, and, ever after, lead a secluded and austere life.

In such views there is very much hurtful error. Christianity, so far as the doctrines of it respect us as social beings, accomplishes its end when it moves us to do the duties devolving on us as such. It seals no fountain of tender and gentle sentiment. It nowhere frowns on the fullest enjoyment of the friendships and the innocent pastimes of society. To give up these is not to let go the world. On the contrary, it is to give up much which is proper and necessary to our manhood. What Christianity requires us to surrender or abstain from, is that in the way of pleasure which is hurtful and may lead us away from God. To perform our vows of baptism—to be Christians by our own voluntary act—is at once fit and profitable. Therein consists our true dignity and happiness. He is the model Christian who "keepeth his garments"—the white robe of his baptism—unspotted in an evil world, and entereth lovingly into all the sympathies, pleasancies, and refinements of society. On such comes the comfortable benediction of Jesus and the grateful regard of men.

In what manner the Christian religion works to secure the happiness of mankind, deserves serious consideration.

To a thoughtful person, it is very obvious that the chief source of human infelicity is of a moral character. The frailty of man, his constant exposure to accidents, harm, disappointments, bereavements, and death, some may regard as the cause of his great unhappiness. No doubt these untoward things do much disturb the course of his sentiments and mar his enjoyments. The infelicity of mankind, however, has a deeper foundation. In the Holy Scriptures we are plainly taught that it springs from the disordered and impure state of their hearts. Naturally they are "alienated from the life of God," and subject to the dominion of spiritual ignorance and many hurtful passions. While this is their condition, anything like true and rational felicity is impossible. God alone can give rest, freedom and gladness.

Our most blessed Saviour, in seeking the welfare of mankind, strikes at the very root of the evil. The religion of which He is the Author has the seat and scene of its operation in the heart. By our incorporation into the Church of God it begins, and thenceforward pursues its good design by the use of well-known and suitable means and agencies.

In itself considered, the religion of Jesus is the rudiment of a new moral existence. By it we are, as respects the moral government of God, put in a state and way favourable to our present and future welfare. What was lost by the Fall is in sort restored. By the gift and grace of the Holy Ghost, the spirit is reunited to God. For the past, on account of the perfect merit of Christ, made ours by faith, we are freely justified. And by the development of this new principle of life into activity and completeness, our welfare, both of body and soul, is well and for ever secured.

The storms which sweep over the high places of life fall not on those of an humble and contrite spirit. The fever of ambition rages not in the heart at one with the meek and lowly Saviour. Pride and envy rest not in the bosoms of those who have imbibed His gentle and generous temper. And love, the master element of all joy, the very bond of perfectness, ever giveth to such as have it, sweetest songs and divine felicities.

On a foundation thus deeply and securely laid, the goodness and grace of God have made ample provision for raising a goodly and pleasant structure of devout and grateful sentiment. While in a world of much unhappiness and hard usage, the Saviour will not leave His servants comfortless. Though He be removed far beyond the reach of any sorrow and harm, He is ever mindful of those who revere and love His blessed Name.

The chief of these provisions are the gift of the Holy Ghost and the many exceeding great and precious promises of the Gospel.

The gift of the Holy Ghost to be resident in the Church, and to operate by and through those means ordained by Christ, is one of infinite love, and intended for the comfort of all faithful people. On this gift He dwells much in His last interviews with His disciples. In a tone of infinite tenderness He tells them He will not leave them comfortless. When He shall have been exalted to the right hand of the Father, He assures them that He will pray the Father, and he shall give them another Comforter who will abide with them forever.

What perfects the means for the joyfulness of those who trust in Jesus, as far as may be consistent with the designs of the present state, is found in the promises of the Holy Scripture. By these the Christian is perfectly assured of pardon for the past, present protection, and future blessedness in heaven. These he knows to be yea and amen in Christ Jesus. Resting on these, he can be glad and hopeful in the darkest passages of life, and descend to the grave reckoning on a day of enlargement and victory.

By ever cherishing a spirit of chastened joyfulness in the use of the means of God's grace, we will please Him, and enjoy the comfort of the Holy Ghost. There may be no outward token of His coming and presence. But we may be sure of His aid. In a manner suitable to His nature and office, He will teach us the arts of a good life, reveal to us more and more of the things of Jesus, stay our feeble steps and give us His effectual consolations, and a reasonable and joyful hope of the favour of God.

R——n.

For The Churchman.

MAURICE'S THEOLOGICAL ESSAYS.

Rev. and Dear Mr. Editor: Permit me to make a few remarks on this extraordinary production of a presbyter of the Anglican Church. I have perused its pages with some care, and with every disposition to give a candid and dispassionate examination. The result has been a conviction of the great unsoundness and dangerous character of the work, and the utter unfitness of Mr. Maurice for the duties imposed upon him by his sacred office. He may teach the people committed to his charge from the Scriptures as he understands them, but certainly does not teach them the system of faith taught in the Standards of the Church of England.

Nor is this strange when we consider the means used by him to attain to the truth. To learn what the principles of the faith are he does not have recourse to Holy Scripture as expounded and interpreted by the Fathers of the Church, especially those of the first four centuries. Nor does he treat with much respect the consent of the great divines of the English Church, especially those of the 17th century. The manner in which he speaks of "the old creeds" may be meant for reverential, but I am by no means clear that he receives them with that deference and assurance that a Catholic Christian ought to do.

What then are the sources to which he looks for assistance in fathoming the mysteries of our faith. To the notions of "peasants, women, and children!" The illiterate and the unformed in mind and intellect are represented by the first and last; but why *women* are placed in the same category I am unable to see. Who knows not that among them have been found, and are found at the present day the brightest examples of mental culture and of religious obedience; receiving with an enlightened mind the doctrines of our most holy faith, and illustrating them in their lives and practice. Certainly this classification of *women* with "peasants and children" savours little of the "spirit of the age," from which, in the author's opinion, Christianity is about to receive mighty benefits. Besides the ideas entertained by those above mentioned on the subject of religion, Mr. Maurice has derived instruction from another quarter. Having been led to examine with particular attention the objections of the Unitarians to the fundamental doctrines of the Christian religion, he comes to the conclusion that they are not altogether groundless. They have been, he says, a "great blessing" to him. I fear that in this he is deluding himself. Instead of manfully meeting them, and relying for his support on those irrefragable evidences from the word of God which the learning and acumen of the wisest and ablest of the Fathers of the early Christian Church and the divines of his own have amassed in rich profusion, I find an intricate, confused, hesitating course of argument which can only confuse and perplex the troubled mind. He seems to wish to meet his opponents half way, to concede to them much of what they ask in order that they may reciprocate the compliment, and thus each side exhibit a liberality worthy of the *Nineteenth* century. Need I say that from the few extracts he gives us from Unitarian Reviews, he has been completely unsuccessful. They have eagerly seized upon his concessions, but resolutely maintain their own ground.

And in this I blame them not, as mere controversialists. The gulf between Unitarianism and Orthodoxy is so vast that the attempt to bridge over the chasm and erect upon that bridge a half-way house, where both sides may meet and enjoy themselves after an hour or two of polemical fence, is illusory and, I may say, impious. Contrast the language of Mr. Maurice towards his Unitarian friends with that of the Apostle and Evangelist St. John, when speaking of anti-christian heresies, and the difference between the *nineteenth* and the *first* centuries becomes painfully obvious. The latter sternly denounces the impious heresy he opposes, and commands the Christian flock to have no fellowship with its authors and abettors; the former compliments and flatters the deniers of the Divinity of the Eternal Son of God, and intimates, by no means indistinctly, that he considers them as far better Christians than numbers of those who believe that fundamental doctrine. The same feature may be discerned in all his essays. He treats of the Atonement, of the Personality of the Holy Ghost, of the Resurrection of the Dead, of the Judgment to come, and other most solemn verities of The Faith. That in his work there are many rich thoughts, suggestive observations, and much of pathos and earnestness, it would be unfair to deny. Yet, throughout, we find the same persevering impotent effort *to bridge the gulf;* to reconcile what is irreconcilable; to round off the sharpness of Catholic doctrine, and pare away the fulness of divine truth, that those who make the preaching of Christ crucified a stone of stumbling and a rock of offence may be propitiated.

It is a strange proof of self-sufficiency and self-complacency to imagine that at this time, when eighteen centuries have elapsed, the Church needs to review her decisions upon the fundamental doctrines, "the first principles" of the faith of Christ; and that the very foundations of theology must be subverted, to substitute in their place the deductions of impious heretics, and the confused notions of "peasants and children!" Whatever Mr. Maurice may have done in the way of good by his previous works, he has certainly compensated for it in the way of evil by the present production. It shows that the broad distinctions between Christian truth and heretical depravity are being erased in his mind; and when the descent has once been commenced, who can tell where it will stop? We see that same impatience of contradiction, the same angry feelings towards those of his brethren in the ministry who censure his aberrations,—the same complaints of persecution and harsh treatment,—the same threats of leaving the Church which characterized the perverts to Romanism before their final plunge. I fear much that Mr. Maurice will fly off in the opposite direction. The authoritative condemnation of the many erroneous, and in some cases heretical, opinions and propositions in these Essays would infallibly produce this result, as he not obscurely intimates. A man who speaks thus is already in heart a heretic, though he may not openly have declared himself. The obstinate persistence in fundamental error, when its maintainer is warned to renounce it by competent authority, is the distinguishing mark of heresy. And Mr. Maurice coolly talks of leaving the Catholic Church of England in case he should be—excommunicated? no; but censured for his errors by those whom Christ has set over him, and forbidden to promulgate them for the perversion of the flock!

When these sentiments are plainly avowed, I trust the question will be speedily settled by the authorities of the Church, however painful the remedy required for the violation of sacred vows and ministerial duty. The very amiability and persuasiveness of Mr. Maurice render his teachings more dangerous; for false doctrine is most pernicious when inculcated under the cover of winning manners, devoted zeal, and unblemished moral purity. And when he boasts that thousands of the youth of England have imbibed the poison at his lips, and are prepared to follow their teacher wherever he may lead, it is the duty of the chief pastors of the Anglican Church to apply a severe but decisive antidote.

W. N.

An Old Book.—The oldest book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon, of Alabama, written over a *thousand years ago!* He describes it as follows:—"The book is strongly bound in boards of the old English oak and with thongs by which the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses. The first chapter of every book in the Bible is written with a large capital of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colours; and no two of the capital letters in the book are precisely alike."

France and Turkey.—A curious fact connected with the long existing relations between these empires is recorded in the municipal archives of Toulon. In the year 1543 the Sultan Selim II., at the request of the King of France, sent a large army and fleet to his assistance, under the command of the celebrated Turkish Admiral Barbarossa, who, according to the record, was the grandson of a French renegade. This army and fleet occupied the town and port of Toulon at the express wish of Frances I., from the end of September, 1543, to the end of March, 1544. And on the last day of March, 1854, a French army and fleet sailed from the same port of Toulon to succour the descendant of the Sultan Selim in his distress. What a remarkable example of the rise and fall of empires.

FOR THE YOUNG.

ROBIN 'S COME.

From the elm-tree's topmost bough,
Hark! the robin's early song!
Telling one and all that now
Merry spring-time hastes along;
Welcome tidings thou dost bring,
Little harbinger of spring.
Robin 's come!

Of the winter we are weary;
Weary of its frost and snow,
Longing for the sunshine cheery,
And the brooklet's gurgling flow;
Gladly then we hear thee sing
The reveille of the spring.
Robin 's come!

Ring it out o'er hill and plain,
Through the garden's lonely bowers,
Till the green leaves dance again,
Till the air is sweet with flowers!
Wake the cowslips by the rill,
Wake the yellow daffodil!
Robin 's come!

Then, as thou wert wont of yore,
Build thy nest and rear thy young,
Close beside our cottage door,
In the woodbine leaves among.
Hurt or harm thou need'st not fear;
Nothing rude shall venture near.
Robin 's come!

Singing still o'er yonder lane,
Robin answers merrily!
Ravished by the sweet refrain,
Alice clasps her hands with glee,
Calling from the open door
With her soft voice, o'er and o'er,
"Robin 's come!"

BASIL LEE: OR, THE GLORIOUS REVENGE.

"I will never forgive him, that I won't," exclaimed Basil Lee, bursting into the room where his eldest sister was quietly seated at her work. "I will never forgive him."

"Nexer forgive whom, Basil? My dear boy, how angry and excited you look. Who has offended you?"

"Why, Charles West, Alice," replied Basil, as he put his books away in their place.

"And what has Charles West done to offend you? Come and sit by me—there, now tell me all about it."

"Well," said Basil, "Mr. Raymond, who is a friend of Mr. Matthews, and is stopping with him, came into the schoolroom to-day: he is a very nice, kind gentleman, and so he offered a half-dollar to the boy who first did a sum he should set out. Five boys besides me took up their slates, he set us all the same, and then we all set to work. Charles West came and sat next to me, and I saw him copy down every figure as fast as I did it. When I had only one figure to do, Mr. Matthews left the room; I looked to see who went out, and when I turned to my slate again, every figure was rubbed out. I know Charles did it, because he coloured so. In a minute he had finished his sum and carried it up; it was first done and correct, so he had the half-dollar. I was so angry. The bell rung to go home, and I ran off directly; but I am determined to have a glorious revenge on him. Was it not provoking, Alice?"

"Yes, very, dear; and what is your revenge to be?"

"O, I know; I will tell you; he just deserves it. Mr. Matthews has said that he will turn away any boy out of the school who uses the key to the Grammar Exercise. Well, I saw Charles using one yesterday, and I will tell of him, I am determined."

"Listen to me a moment, Basil. Charles is only at school for one more year; at the end of that time a gentleman has promised, if he behaves well, to place him in a situation where in a few years he will be able to support his widowed mother. Do you think the gentleman will give him his situation if he is turned in disgrace from his school? And what would be the disappointment of his aged mother, to think that her son, who she hoped would support and comfort her latter days, had disgraced himself! Surely, he would bring down her gray hairs with sorrow to the grave,"

"O, Alice," exclaimed Basil, with tears in his eyes. "I never thought of all that: no, I would not ruin poor Charley for the world."

"This would be your glorious revenge, my dear boy," said Alice quietly.

"O, no, no! dear Alice, I never, never could be so wicked as that, though Charles did make me very angry at that time; but you know I should like to punish him a little for it."

"Well, Basil, I know a way to punish him, and to have a really glorious revenge."

"Alice dear, pray tell me," said Basil.

"Well, do you remember the text, 'Be not overcome with evil'—what comes next."

"Why, 'but overcome evil with good,' to be sure, Alice. I know what you mean now."

"Well, then think over what a glorious revenge you can have by obeying the command in that text, my dear," and Alice left the room.

Basil did not sit thinking long, before he decided what he would do. With Alice's permission, on the following day he invited Charles West to tea; he was much surprised on receiving the invitation, but accepted it. They had a very pleasant evening together. Their principal amusement consisted in sailing Basil's ships on a pond in the garden; for the finest, Charles expressed great admiration; but the time for his return to school came. Basil took him up to his play-room. "Charley," said he, "you admired the Hero most of all my vessels, so I will make you a present of it."

"O, no," cried Charles, stepping back, "I could not thing of such a thing."

"O, but Charley, you must have it. Alice lets me do what I like with my ships, and I can make myself another just like it, and papa says if Mr. Matthews will allow you, you can come up on Saturday and sail it with mine, and I will teach you how to make ships, too."

Charles turned away his head to hide his tears.

"Basil," he exclaimed, as they bid each other good night, "I will never try to injure you again, as I did yesterday—no, I never will. Good night, dear Basil."

From that day Charley and Basil were firm friends. Charles was easily persuaded never to use the key to the exercises again—he always after tried to imitate his friend's example, and he gained the esteem of his master, and the love of his schoolfellows. My young readers, was not Basil Lee's a glorious revenge?—*Forrester's Boy's and Girl's Magazine.*

THE PRAYING SAILOR BOY.—The *Cornelia* was a good ship, (said one of the West India Chaplains of the Seamen's Friend Society,) but at one time we feared that she was on her last voyage. We were but a few days out from the harbour, when a severe storm of five days' continuance overtook us.

I must tell you of a feat performed by a sailor-boy at the height of the storm. He was literally a boy, and far better fitted for thumbing Webster's Spelling-book than furling a sail in a storm. The ship was rolling fearfully. Some of the rigging got foul at the main-mast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate, and heard him order that boy to do it. He lifted his cap, and glanced at the swinging mast, the boiling, wrathful seas, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then rushing across the deck, he pitched down into the forecastle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlines and went up with a will, my eyes following him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft.

"He could not come down alive. Why did you send him?"

"I did it," replied the mate, "to save life."

"We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more creful: he'll come down safe, I hope."

Again I looked, till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft.

"I went, sir," said the boy, "to pray."

"Do you pray?"

"Yes, sir: I thought that I might not come down alive, and I went to commit my soul to GOD."

"Where did you learn to pray?"

"At home: my mother wanted me to go to the Sunday School, and my teacher urged me to pray to GOD to keep me—and I do."

"What was that you had in your jacket?"

"My Testament, which my teacher gave me. I thought if I did perish I would have the word of GOD close to my heart."

TURN RIGHT AT THE TURNING POINT.—It was the beginning of summer holidays, when Mr. Davis, a friend of my father, came to see us, and asked to let me go home with him. I was much pleased with the thought of going out of town. The journey was delightful, and when we reached Mr. Davis's house everything looked as if I were going to have a fine time. Fred Davis, a boy about my own age, took me heartily by the hand, and all the family soon seemed like old friends. "This is going to be a holiday worth having," I said to myself several times during the evening, as we all played games, told riddles, and laughed and chatted as merrily as could be.

At last Mrs. Davis said it was almost bed-time. Then I expected family prayers, but we were very soon directed to our chambers. How strange it seemed to me, for I had never before been in a house without family prayers. "Come," said Fred, "mother says you and I are going to be bedfellows," and I followed him up two pair of stairs to a nice little chamber which he called his room; and he opened a drawer and showed me a box, and boat, and knives, and powder-horn, and all his treasures, and told me a world of new things about what the boys did there. He undressed first, and jumped into bed. I was much longer about it, for a new set of thoughts began to rise in my mind.

When my mother bade me good-bye, just before the coach started, she said tenderly, in a low tone, "Remember, Robert, that you are a Christian boy belonging to a Christian family." I knew very well what that meant, and I had just now come to a point of time when her words were to be minded. *At home* I was taught the duties of a Christian child; *abroad* I must not neglect them, and one of these was evening prayer. From a very little boy I had been in the habit of kneeling and asking the forgiveness of GOD, for JESUS' sake, seeking His mercy, protection, and blessing.

"Why don't you come to bed, Robert?" cried Fred. "What are you sitting there for? Can't you undress?" Yes, yes, I could undress; but, alas, I was *afraid to pray, and afraid not to pray.* It seemed to me that I could not kneel down and pray before Fred. What would he say? Would he not laugh? The fear of Fred made me a coward. Yet I could not lie down on a prayerless bed. If I needed the protection of my heavenly FATHER at home, how much more abroad. I wished a thousand wishes; that I had slept alone, or that Fred would go to sleep. But Fred would not go to sleep.

Most likely, struggles like these take place in the bosom of every young person trained up in the nurture and admonition of the LORD, when he leaves home and begins to act for himself, and on *his decision* may depend his character for time and for eternity. With me the struggle was severe. At last, to Fred's cry, "Come, boy, come to bed," I mustered courage to say, "I will kneel down and pray first; that is always my habit." "Pray!" said Fred, turning himself over on his pillow and saying no more. When he knew my wishes he was quiet, and left me to myself. How thankful I was that duty and conscience triumphed.

That settled my future course. It gave me strength for time to come. I believe that the decision of the "*Christian boy,*" by GOD's blessing, made the *Christian man;* for in after years I was thrown amid trials and temptations which must have drawn me away from GOD and from virtue, had it not been for my settled habit of *secret prayer.*

Let every child who has pious parents read and think about this. You have been trained in Christian duties and principles. When you go from home do not leave them behind you. Carry them with you and stand by them, and then, in weakness and temptation, by GOD's help, they will stand by you. Take a manly stand on the side of truth and godliness. It is by abandoning their Christian birthright that so many boys and girls go astray, and grow up to be young men and young women dishonouring their parents, having no hope and without GOD in the world.—*Children's Magazine.*

THOUGHTS ON EDUCATION.

[CONCLUDED.]

From what has been said, the proper materials and method of instruction may doubtless be easily inferred. The basis of all right education must of course be laid in severe intellectual discipline; for keenness and clearness of vision are the key to all true knowledge. The perceptive and reflective powers must first be drawn out into vigorous, healthful activity. It is this training and initiating of the intellect, which gives both insight to discern and comprehension to grasp the principles of things—which enables the mind to strip off the husk, and rive the heart of a matter, and lay bare its living laws,—it is this which brings success, and the want of it which brings defeat, on all our other means of education. But intellectual discipline is not all. There is a much wider and deeper culture, a far broader and higher discipline, which embraces our whole many-sided being, and of which intellectual discipline is but the corner-stone, altogether indispensable indeed, but altogether insufficient. It is a discipline of humanity, producing a confluence and co-operation of all the feelings and faculties in one and the same movement. The perceptive, reflective, creative, sensitive, and elective powers should all be drawn out into harmony and convergence. It is this blending and interfusion of all the rays, that produces the pure white light of a well-cultivated mind. Besides, it is vain to disclose noble objects to the mind, unless, at the same time, we give it noble impulses. And in the crowded markets of the world, skill to select is quite as important as wealth to purchase. Moreover, to spread the earth before the eye of the soul, avails not, unless it have a faculty to converse with the heavens; for it is only by the stars that we can direct our course aright on the earth, and nothing less than the everlasting sun can give us light sufficient even for our worldly pursuits. The severe elective energy of a well-disciplined taste, and the perfusive vivifying grace of a well-disciplined imagination, are really among the usefulest as well as the beautifulest results of human culture. For it is as important to discern the social and moral fitnesses of things as to perceive their other relations; to recognize "the Power, the Beauty, and the Majesty" of nature, as to trace her laws and connections. The follies and failures of men spring quite as often from want of sentiment, as from want of understanding; and the richest ores that lie about us are useless without the fire of noble passions to burn off the dross from the precious substance. To converse with the higher objects, and pursue the higher aims of human existence; to be dignified in submission, and humble in command; to be modest in prosperity, and self-reverent in adversity; to be inflexibly just without cruelty, and unflinchingly brave without audacity; to meet the just courtesies of society without scanting our duties to ourselves; and to recognize the divine beauty of human life without forgetting the fearful guilt and degradation of human character:—all this, assuredly, requires the intervention of other faculties than the mere understanding. To quicken, therefore, and subdue the feelings; to temper yet intensate the passions; to chasten and beautify and enrich the imagination; to give energy and discrimination to the taste; and to unfold that indefinable power of sentiment which acts with almost the quickness and sureness of instinct;—these are really as necessary as to deepen and strengthen the intellect, and are essential parts of that profound and comprehensive discipline which every just and generous plan of education contemplates.

The means of mere intellectual discipline are as various as the objects of human knowledge. Of these means, however, the mathematics are doubtless the most perfect in respect of the understanding alone; but then they are the most imperfect in respect of the co-ordinate faculties, and their unfitness for purposes of general discipline lies in their tendency to make mere abstractionists and dialecticians. Their relation to various arts and sciences of course renders a knowledge of them indispensable as a preparation for certain branches of professional labour; but as a discipline of humanity, in the proper sense of the term, they are rather a hindrance than a help. For the evenness and entireness of culture, of which we have been speaking, the experience of several centuries has fully tested, and doubtless permanently assigned the study of the Greek and Latin classics. Whether as an introduction to the study of modern literature, or as "eternal forms of the human mind," they evidently merit the unquestionable and almost unquestioned distinction they have attained. To a profound and generous culture, they have long been, and must long continue to be, indispensable; for, in so universal a matter as education, what time has set up, innovation does not easily blow down; the experience of ages is not easily set aside by the theories of a day; and the latter, various as they have been, have as yet offered no practicable escape from the former. But, aside from this consideration, the Greek language and literature itself is, perhaps, the most perfect transcript of the human mind in existence. The mastery of it probably involves a more thorough and universal discipline than any other single study whatever. Itself a full-length portrait of our many-gifted nature; the world's excelling model, both of thought and of style, both of grace and of power; the mould in which the mind of modern nations has shaped, and the mirror in which it has dressed itself; the awakening and creative genius of modern civilization, and the shaping and informing spirit of modern culture; the study of it in its principles and its structure affords a full development of almost everything within us. It was when the minds of both sexes were first formed by the mastery of this divine language, and then enriched from the store-house of nature herself; when HOMER, and PLATO, and SOPHOCLES, and DEMOSTHENES, formed at once the labour of the closet, and the entertainment of the chamber; and when they supplied the places both of our fashionable novels and of our useful-knowledge libraries; that England produced her loveliest women and her wonderfullest men. Whether, therefore, we consult the reason of the thing, or the results of general experience, or the suffrages of the most competent judges, we may safely assert that, aside from the mathematics and strictly elementary branches of English education, the study of the Classics alone might be substituted, with far less cost and far more profit, for the whole long array of studies and text-books and professorships which swell the catalogues of our academies and colleges. After the mind has been thoroughly formed and disciplined by these studies, the inexhaustible stores of nature and of modern literature will not be open to it in vain. It can then go nowhere without meeting splendid visions, and search nowhere without finding precious gems. In short, the mind will then have, itself, the key to the whole panorama of nature, and science, and art; and can select and appropriate at will, such treasures as are most consonant to its taste, or most essential to its aims.

In regard to the proper method of instruction, we have room to say but little. In this age of abstractions, the great trouble with most teachers is, that they aim to instruct, not individual minds, but only the abstract idea of a mind. The alleged necessity of educating all, forces us upon a thousand shifts and expedients for shortening and cheapening the process. In our rage for system, we must have not only the matter, but even the manner of instruction reduced to formularies; it is so much cheaper and quicker to turn and tend some teaching machine, gotten up on scientific principles, than to study individual character and aptitude. We must turn sinners into saints and dunces into sages by machinery; else how can we work fast enough to satisfy our huge philanthropy? A knave can distribute tracts as well as a saint, provided he be paid to do it; and with a suitable contrivance, such as modern wisdom proffers, a dunce can teach as well as a sage. Surely, then, a scheme that should supersede the necessity of saintship and sageship would be a most valuable acquisition! Doubtless we have laid Providence under vast obligations by our systematic patronage. There are those who seem to think that even Christianity lay bound up in the chrysalis until our scientific researches and philosophical speculations hatched her out into the butterfly. Within our own recollection, system after system has been proposed, all equally arrogant, and all equally impotent, yet seeking votes by showing immediate results, and whose only effect has been to cultivate a passion for system, in a sphere where systematic operations are apt to be worse than useless. It would doubtless make much for the hopes of mankind, if some teaching-jenny could be devised to educate the abstract idea of a mind, and which the most ordinary hand could turn and tend as well or better than the most extraordinary head. What with our system of blackboards and text-books with questions and approved code of pedagogy, have not dunces, always so plenty, and sages, always so scarce, been brought nearly to the same level for all practical purposes? One very obvious advantage of this method is, that it dispenses with all personal sympathy and acquaintance between teacher and pupil. One man can thus teach five hundred without even knowing their names, as well as he can teach twenty with a full knowledge of their individual characters, and, in this way, increase the profits to himself, while diminishing the costs to his employers. To preclude the necessity of discrimination in finding and rewarding teachers, by thus locating their qualifications in their pockets and schoolrooms, is certainly a glorious achievement; glorious alike for its economy and its benevolence. And whether we secure good disciplinarians of course matters not; since, under this dispensation, pupils soon become wise enough to govern themselves. Happily, the system of pedagogical puffery, inseparable from this state of things, has now nearly cracked its own cheeks; and the fire which threatens us is fast getting smothered with its own smoke.

Now, it so happens, unfortunately, that nature gives us no abstract ideas to educate, but only individual minds; and it would be well for us to remember, that to educate the abstract idea of a mind, is, after all, but to exercise the abstract idea of education. The truth is, a person is able to teach another, or be taught by another, just when and so far as they are personally and individually acquainted with each other. In vain do we try to secure good instruction by systematic arrangements; the same system which takes from teachers the power to go wrong, also makes it impossible for them to go right. The sooner, therefore, we throw our abstractions into the fire, and make our instruction an individual process, the better. Our schoolroom clock-work not only does nothing towards supplying the place of brains to teachers who have them not, but is sure to obstruct and paralyse the brains of teachers who have them. The teacher and pupil can give and receive instruction just so far and no farther than they are brought to study and know each other. An immediate intercourse, therefore, between them is indispensable; and the teacher is but separated from the pupils by the media through which he tries to operate. A mind cannot possibly be produced in the same way as a watch. Mechanical arrangements cannot assist the process of vegetation. We might as well have all our coats cut to a common shape, such as the abstract idea of the human form, and then fill out or pare down our bodies to fit the coats. But in this matter all of course know that the dress is to be fitted to the form, not the form to the dress. And undoubtedly that method of instruction is best, which most adapts itself to the wants and peculiarities of its subjects. The true teacher is an artist, not an artisan; he works by inspiration, not by mechanism; and to proceed by system is to degrade teaching from an art into a mere handicraft. It is with the teacher as with the painter, whose subject, when he succeeds, always seems to paint itself; and his work is seldom good for anything when he knows how he does it. It may even be questioned whether the dependence we place upon books is not worse than to be entirely without them. At all events, of this we may be assured, that true instruction always proceeds, and always must proceed, not by a fixed inflexible system, now shrinking or stretching, and now bending or straightening its subjects, to suit its own preadjustments; but by "a slow *tentative* process, requiring a patient study of individual aptitudes, and a constant variation of means to suit the endless varieties of mind."

A few words touching the utilitarian spirit, which has given birth to so much reforming and system-making, will close this article. Now, one of the greatest evils of utilitarianism in education is, that it is suicidal. "He who seeketh his life shall lose it," is as good in philosophy as it is in religion; and the seeming paradox, "he is oft the wisest man, who is not wise at all," is one of the profoundest truths. Too much anxiety to hit the apple agitates the nerves, and thus defeats the aim; looking too steadfastly at our interest, makes us unable to see it. Viewed objectively, indeed, and in reference to the last results, there is no antipathy between the wisdom of the serpent and the harmlessness of the dove; but, viewed subjectively, the case is far otherwise. The darkest cunning and the whitest innocence doubtless converge to the same ultimate point; but the crime and curse of the cunning is, that they can never see this. Self-interest comes by self-sacrifice; but the *spirit* of self-interest and the *spirit* of self-sacrifice are utterly incompatible. Truth, if honestly sought, will always do more for us than we can do for ourselves; but when pursued as interest, the pursuit defeats itself. If we seek first the kingdom of heaven, all things else shall be added unto us; but not if we seek the former for the sake of the latter.

But the genius of utilitarianism of course aspires to a higher wisdom than is implied in working and waiting. Mammonism and modern philanthropy must climb up some shorter way to their ends, than the straight and narrow path of truth and nature. Nature, to preclude the pride or vanity of well-doing, has wisely ordained, that the triumphs we gain in the service of truth should seem to us the truth's work, not ours; so that when we are doing the most good, we think we are doing the least, in the same way, and for a similar reason, that where there is the most wisdom, there is the least conceit of wisdom. Accordingly, the most useful men are those who, from love and holy passion, pursue what the world esteems useless. And their merit is generally as unknown to us as to themselves; for, to us as to themselves, what they do seems the work of truth and nature; so that while bringing heaven down to us they are often lost in the splendour of their gifts; and the blessings we owe to their labours appear to come of their own accord. Probably nothing, on the other hand, has done so much mischief to education, as the desire to be useful; for it is the misery and meanness of utilitarianism, that while calculating the profits of knowledge it kills the passion for it. For example, the discovery of the occulations and emersions of Jupiter's Satellites, after being made, was found available for purposes of navigation. But if the discoverer had been in quest only of something to aid navigation, he probably would not have thought of looking in that direction, and therefore would not have found anything so useful for that purpose. The true reformer, in like manner, becomes such without knowing it; and those who set up for reformers are generally the greatest pests and nuisances society is afflicted with. No men are so dark as those who are always trying to *make* their light shine. Their hard tugging for truth's sake is but a more cunning form of conceit and self-will. Those who have deified their own ideas of course think themselves qualified and commissioned to construct the world anew. Here, too, the effort and anxiety to do good and be useful defeats itself. The true benefactor sheds out his influence unconsciously, and loses it in proportion as he undertakes consciously to exercise it. Thus nature cunningly hides from us the good we do, and wisdom, to prevent conceit and vanity, steals into us, and steals out of us, without our knowledge. When we abandon ourselves to truth in love and faith, truth flows freely into us and through us, and heaven is with us in hours of self-oblivivion, always finding us children, or making us so.

Nothing, then, is vainer than attempting to substitute convictions of interest and utility for nobler passions; such convictions never can ensure, and never ought to ensure, the successful pursuit of knowledge or of any other good. We have ourselves lived to see study well nigh banished from the closet by the perverse efforts of certain moral and intellectual financiers to make out a balance of economical motives in its favour. By forcing in such motives we only force out or shut out better ones. Those people who believe in going so much on the belly, and seeking truth for the stomach's sake, have they not yet learnt, that in the mouths of such seekers the fruits of the tree of knowledge turn into ashes and bitterness? It is truly high time the money-changers were scourged out of the temples. What with our BENTHAMS and FRANKLINS, the doctrine that "the chief end of man is to serve and glorify Mammon, and to learn the art of buying and selling," has been virtually taught us, in one form or another, long enough: it has made us, out and out, a nation of Mammonists.

We will end by simply remarking, that a passion for knowledge finds the pursuit thereof its own exceeding great reward, and therefore cleaves to it, and is satisfied with it. A calculation of profit, impatient of the pursuit, and anxious only for results, gets cheated, as it ought to be, by its own cunning into taking up with the appearance of results; seeking, meanwhile, to abridge the process by resorting to system and machinery; and hence the succession of improvements and reformations with which society has so long been afflicted.

GLEANINGS FROM FOREIGN EXCHANGES.

MARQUESS OF ANGLESEY.—HENRY WILLIAM, eldest son of the Earl of UXBRIDGE, was born on the 7th of May, 1768, and died at the ripe age of eighty-six. He received his education at Westminster School, and afterwards entered Christ Church College, in the University of Oxford. In 1793, at the age of twenty-five, he was appointed to the command of a regiment which he had raised at his own expense amongst his father's tenantry—holding the post of lieut.-colonel. He was a colonel of the 90th in 1796; major-general on the 29th of April, 1802; lieut.-general on the 25th of April, 1808; general on the 12th of August, 1819: colonel of Royal Horse-guards, 1842, and field-marshal in 1846. His first service was under the Duke of YORK in the army of Flanders in 1794. He then commanded the 80th, and in the retreat of the army had the temporary command of Lord CATHCART's brigade, in which important position he did good service. He also took part in the disastrous expedition to Walcheren, in which he commanded the cavalry, and distinguished himself in a brilliant affair with the French horse, who had attacked the British artillery brigade. He charged them with his own troops, and forced them nearly to the walls of Egmont-op-Zee. In the retreat of the army he protected the rear, and some skirmishing having taken place, several pieces of artillery fell into the enemy's hands. Lord PAGET determined on recovering them, and although his cavalry was only one to six of that of General MORIN, he accomplished his purpose, and not only that, but captured several pieces of the artillery of the French. The next expedition which Lord PAGET joined was also a retreat—the unfortunate one of Sir JOHN MOORE upon Corunna. It seems, indeed, to have been the Marquess of ANGLESEY's bad fortune always to join armies of which he had to protect the retreat, and his good fortune always to distinguish himself in the service—for, shortly after he joined the retiring British army, at the head of only 400 men, he routed a detachment of the French amounting to 900 men, and took 200 prisoners. At Mayaga he again triumphed, and at Benevente repulsed the French Guard, captured General LEFEBVRE, and so successfully covered the retreat, that the main body of the British army made good their way to Corunna. It was in one of the skirmishes which took place in the neighbourhood of the town that Sir JOHN MOORE fell, and the gallant Sir CHARLES NAPIER was taken prisoner, riddled with wounds. The remainder of the army, accompanied by Lord PAGET, set sail for England without further opposition.

Lord PAGET had been married in 1795 to the daughter of the Earl of JERSEY, by whom he had eight children; but a divorce having terminated that union, he married in 1810 the daughter of the first Earl of CADOGAN. Before his second marriage, he had entered into political life, and from 1806 to 1812 he represented Milborne Port; but in the latter year he took his seat in the House of Lords with the earldom of Uxbridge. In the spring of 1815, he commanded the troops assembled in London to quell the Corn Bill riots; and soon after the return of NAPOLEON from Elba, he was placed at the head of the British cavalry in Flanders. During the battle, finding himself deserted by his troops in the presence of a body of French Cuirassiers, and attended only by Colonel KELLY, he rode boldly towards the French, who forbore to fire, waving his hat for his own men to come on. At last they mustered courage, and charged and defeated the dreaded Cuirassiers with ease. His next exploit was a tremendous charge upon 9,000 of the French, of whom 3,000 were taken prisoners, and as many slain. It was soon after this magnificent exploit, and almost at the close of the battle, that a stray shot struck his leg, which was afterwards amputated in the village of Waterloo. Five days after the battle, he was created Marquess of Anglesey, and obtained for his services the Order of the Bath and Guelphic Order, and besides many other honours, he became Knight of the Garter. He was very unpopular during the period of the Queen's trial, on account of the support which he gave to the Bill of pains and penalties, and on one occasion he was surrounded by the populace who insisted on his shouting "The Queen for ever!" After much reluctance he at length cried out "The Queen! the Queen! and may all your wives be like her." Under CANNING, he was Master-general of the Ordnance, and under the Wellington Administration he was entrusted with the Vice-regency of Ireland, where he became so popular that a public demonstration of regret was made in Dublin when he was recalled. He vindicated his conduct, however, so well in the House of Lords that he was soon replaced, and held the office for several years. On his return, he resumed his seat in the House, and although he regularly attended, he seldom spoke. He generally sat beside the Duke of WELLINGTON, and it was interesting to see the two old warriors together. The Marquess was universally acknowledged to be an excellent cavalry commander; and when riding in the park, or to the House with his (generally) coloured neckcloth, his glancing hat, and his buckskin trousers, he had the air, as he sat bolt upright upon his horse, of still being at the head of the Royal Horse Guards.—*Chronicle.*

DEATH OF LORD COCKBURN.—We have to announce the death of HENRY, Lord COCKBURN, one of the judges of the Court of Session in Scotland, which took place in Edinburgh on the 26th inst. after a short illness, at the age of 75. The *Caledonian Mercury* laments his loss as "The last, or nearly the last, survivor of that brilliant group of Whig barristers who so signally adorned the legal profession, and the political history of Scotland—the sharer of the friendship, the principles, and the labours of HORNER, JEFFREY, MONCREIFF, MURRAY, and FULLERTON—he was, from early youth, in despite of family connections and opposing influences, the ardent, unflinching, yet temperate and judicious friend of civil and religious liberty, and of those liberal principles of which he lived to see the triumph and and hear the universal recognition.

ANOTHER POET GONE.—JAMES MONTGOMERY, the Sheffield poet, died on Sunday afternoon at his residence, the Mount, Sheffield, at the advanced age of 82. He was born in 1771 at Irvine, in Ayrshire. His father was a Moravian missionary, who, leaving his son in Yorkshire to be educated, went to the West Indies, where he and the poet's mother both died. When only twelve years old the bent of the boy's mind was shown by the production of various small poems. He was sent, however, to earn his bread as assistant in a general shop. He thirsted for other occupations, and one day set off with 3s. 6d. in his pocket, to walk to London, to seek fame and fortune. He was not successful; and in 1792 a bookseller in Sheffield, who would not print his poems, took him as shopman. The master had to fly to escape prosecution for revolutionary sentiments advocated in his paper, the *Sheffield Register.* MONTGOMERY succeeded to the post of editor, called the paper *The Iris,* and was prosecuted, fined, and imprisoned for following his master's example. He contributed to magazines, and in 1797 published "Prison Amusements;" in 1805, "The Ocean;" in 1806, "The Wanderer in Switzerland;" in 1809, "The West Indies;" and in 1812, "The World before the Flood." By these works he obtained the chief reputation he has since enjoyed. In 1819 appeared "Greenland," a poem in five cantos; and in 1828, "The Pelican Island, and other Poems;" in 1853, "Original Hymns, for Public, Private and Social Devotion." The venerable poet, during his late years, enjoyed a literary pension of £150 a-year.

FACTS FOR CLERGY WITH SORE THROATS.—The *Guardian* gives the following note from a correspondent:—

SIR—At first sight my communication may seem to be about a trifle, but I do not think anything a trifle which might prove a remedy (to those who possess it) for what is termed a Clerical sore throat. I take my own case, to show the efficacy of the proposed remedy; and I could quote others. I broke down in the beginning of spring, some years ago. My throat having been affected, I had to remain inactive four or five months. I then took a light share of duty for a time, and gradually got into working condition before winter came on, but my throat had been so far weakened, that whenever I caught cold (which happened frequently), I was driven to the use of my old friend Sol. Nitr Argenti. Even during last summer, though away on leave, I had two or three times to use the solution. I had heretofore been in the habit of shaving all my beard, reserving only the line of hair with which one's face is *framed.* In August last I gave up this practice, and confined my razor to the regions round the mouth, above and below, leaving all the rest to nature. Since that time I have never had recourse to the solution, nor have I been in the least affected in my throat, though we have had a very severe winter, and I am doing duty in a large scattered agricultural parish, and am obliged to be out in all weathers. I am now laid up with the worst cold in my head I have ever had, and yet my throat is untouched, and I took my share in two services yesterday without any bad effect being produced.

Some think I am wrong in even so far approaching to the natural appearance of the face of man as our Creator fashioned it, saying that, as a clergyman, I should wait till others led the way. To such I say, is there not a cause? I do not quote the practice of the Reformers, &c., because the answer is ready, they followed the fashion of the day.

ADVERTISEMENTS.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MAN'F'G CO. my20–1y

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles at from $6 upwards. GEO. BRODIE,
my20–3m 51 Canal and 63 Lispenard streets, N. Y.

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.
R. & R. LAVERY, 243 Grand street,
ap22–3m (A few doors east of the Bowery.)

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9–tf] M. H. LICHTENSTEIN, No. 90 Bowery.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8–6m

THE HOSIERY ESTABLISHMENT OF MORE THAN THIRTY YEARS' STANDING,—
While returning thanks for increasing patronage, we would invite attention to
THE OLD STAND, No. 104 BOWERY,
where will be found, as heretofore, a most extensive and varied assortment of Hosiery and Under-Garments.
my27–4t A. RANKIN & CO., 104 Bowery.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.
An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13–3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

THE CHURCHMAN.

NEW YORK, JUNE 3, 1854.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE DOCTRINE OF OUR MOTTO.

Our first editorial on this theme was mainly taken up with the position,—held by many out of the Church, and, we regret to say, by some in the Church, and, what is worse, holding the highest offices in the Church,—that in every case where the word *church* is used in Scripture, it *may* be taken as meaning either a particular local assembly of professing Christians, or else what is sometimes called the invisible Church, that is, the whole company of all the truly faithful souls that have been, are, or are to be in the world; which company we have supposed to be referred to in our beautiful collect for All-Saints' Day: "Almighty God, who hast knit together Thine elect in one communion and fellowship, in the Mystical Body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee." And the scope of our argument, as the reader may remember, was, that, in the instance of our motto at least, the word *could not* be taken in either of the senses in question. We are indeed far from admitting this to be the only case where the word *is* not thus used. To go no further, it seems to us that very great violence of interpretation must be exercised, to put either of those senses on the word as used in the passage,—"God has set some in the *Church*, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." For it seems clear enough that in this case, according to the theory in question, the word *church* must mean a particular local assembly; and how such an assembly could be properly said to have all those offices or officers set in it, passes our comprehension.

One instance, however, of a different usage, if it be fully made out, is enough, as was said in our former article, to overthrow this modern theory. And our reason for preferring the method of argument used in that article lies in the fact of so many in our day resolving their theology, if such it may be called, mostly if not wholly into a mere matter of *verbal exegesis;* that is, instead of gathering the force and meaning of words by going through them or back of them to the things signified, and so arguing from what they *do* mean, their way is to take the words by themselves, to rack and squeeze out their possible senses as abstracted and viewed apart from the particular specific things about which they are used, and so to argue altogether from what they *may* mean, or may be *made* to mean. There seems no practicable way to encounter this most perverse mode of theology, but to show in a given case what the word *does* mean and *must* be held to mean, by considering the nature of the particular thing to which it there refers. For example, in the case of our motto, the word *church*, taken simply by itself, may be construed in any or all of the senses which it is elsewhere found to bear; but, viewed in connection with the special subject-matter there in hand, it *cannot* be construed in either of the senses alleged. We cannot here stay to show, nor need we, how by the one method the nature of the thing signified is determined from the *possible* meaning of the word; while by the other the *actual* meaning of the word is determined from the nature of the thing signified. A difference indeed!

Wherefore, to conclude this particular point, from all that we have said thereon it seems to us, that we may safely fall back and rest upon the doctrine, confirmed and endeared by the faith and confession of so many Saints through so many ages, that there is such a thing as "The Holy Catholic Church." Which Church is partly invisible, and partly visible;—invisible as to that part where it passes into an invisible sphere, and is composed of invisible members, and dwells in eternal mansions, and worships in houses not made with hands;—visible as to that part where it enters a visible scene of things, and consists of visible members, and dwells in temporal habitations, and offers sensible worship in temples reared by human hands. Thus, as our blessed Lord, when He came upon earth, took on Him our nature, and was made like us in everything but sin, and became an object of sense, bone of our bone and flesh of our flesh, yet was the same Lord of heaven and earth both before and after His visible coming; in like manner the Church which is His Body wears in heaven a heavenly form, on earth an earthly form, yet is the same Church still in both these conditions: in the world of pure spiritual life, the Church is purely of a spiritual nature and membership; in the world of mixed spiritual and material life, the Church has a nature similarly mixed and composed; the two parts thus having properties suitable and correspondent to their respective places and states of being.

Moreover, as the Church varies in natural, so does she also vary in moral, composition and character, according to her several conditions and spheres of existence: in heaven, she is altogether holy, undefiled, and without spot, free from impurity and imperfection; triumphant, and having no enemies within or without, she dwells in eternal harmony and peace: on earth, she abounds in the impurities and imperfections of earth; continually assailed by enemies, and torn or shaken by dissensions, she is always militant: in short, there she is made up of the spirits of just men made perfect; here, of the spirits and bodies of just men who shall, and of unjust men who shall not, be made perfect. Finally, there the Church is in no wise the pillar and ground of the truth, because her members neither use nor want the Scriptures, are in possession and fruition, not in pursuit and hope, of the truth, and so do not need to be disciplined into the knowledge and love of it, nor does the truth need any stay or support for them but itself: here the Church always has been, is, and must be, emphatically the pillar and ground of the truth, for reasons which do not there exist, and for ends which are not there to be attained.

Those ends and reasons will form the subject of what we shall hereafter have to say, in prosecution of our purpose. And we know not how we can better strike into this part of our argument, than by observing that the Scriptures almost everywhere suppose, and human experience is replete with confirmation of this their supposal, that in our present fallen state God's saving Truth must be received and obeyed for some time as Law, before we can get to understand and relish it as Truth. And indeed the same is the case with much of the most important natural truth. The principles of social, civil, and moral wisdom have to stand over and around us in the form of authoritative obligation and restraint; they have to be instituted and embodied in various ways, so as to touch and act upon us as a sort of practical necessity; until they come to penetrate and pervade the vitalities of our being, and pass up into the living, self-acting light and effluence of reason. Such is evidently both the natural and the scriptural way of knowledge; which is the ground of that most pregnant passage,—"If any man will do God's will, he shall know of the doctrine." Truth must be lived, before it can be known; it must exist in action before it can exist in intelligence: meaning, of course, moral and religious truth, whether it come to us by nature or by revelation. Hence the necessity, hence also the reasonableness, of faith; for from faith groweth life, and from life groweth wisdom.

Nor can this order by any means be reversed or repealed: nature directs it, Scripture observes it, reason approves it; and their agreeing sentence herein is further confirmed by the frequent and fatal miscarriages of those who practically cross it. So that they, who teach us to receive and obey nothing but what our individual reason has first approved, do thereby cut off the very means and processes of knowledge. They preclude wisdom, they preclude reason, because they preclude the faith, the vital action, the living experience, whence it grows: in a word, they assume that truth is to work from the head into the heart, from thought into will, from knowledge into life; whereas its course and process lies all the other way.

Now it enters into the very nature and idea of Law, that it is an external power placed over against our will and choice, so as to control them, not depend upon them. For if it be subject to our will and choice, or dependent on them, then it is not law to us, but we to it. And it is not, cannot be properly truth to us, until, from being an irksome or unwelcome restraint, it comes to have our glad acceptance, our full, free, hearty consent, and so stands linked in entire complacence with our choice. And therefore it is that the Truth, when held, and *only* when held by us as truth, makes us free. To do all which, to have the operation and effect of *law* upon us, truth must obviously have a firm settlement and establishment out of us, and superior to our individual reason and will. The question, then, is, by what arrangement of means and organs and appliances is God's saving truth to be brought home to us and impressed upon our action as law, until it can work, and in order that it may work, into and through our minds, and we grow up into the knowledge and love of it as truth? What, where, is the "pillar and ground," in the strength of which the truth firmly seated and securely intrenched may withstand our self-will, and subdue our waywardness, and discipline our thoughts, and rectify our powers, until she finally wins us to herself, and arms us with her might, and enrobes us with her beauty, and, having built herself a still firmer throne within us, sits down in the quiet, serene, assured possession of our souls, without a rival or a peer to dispute her right, or question her rule, or mar her peace!

This question, it seems to us, is very well answered in our motto. Whatsoever and wheresoever the Church may be, the Apostle in that passage distinctly propounds her as the firm institutional embodiment and organization, whereby the truth is to reach and grasp and act upon us as law, until she makes us worthy and capable of knowing and loving her as truth, lifting our thoughts into her pavilion of beauty, and reducing our spirits under her most stern and awful, yet most gentle and genial and benignant sway.

The epistle from which our motto is taken is mainly occupied with instructions to St. Timothy for the teaching, ordering, and governing of the Church. And it is observable that these instructions, though addressed to one, are plainly designed for many, and that he to whom they are given is the one through whom they would be likely to have the most and best effect upon all; that is, they are addressed to St. Timothy as representing others, and not merely as an individual. In order to which, he must obviously have some official character and capacity, must stand and serve, so to speak, as the head, the organ, the eye, whereby light and grace may be let into and diffused through the whole body in and over which he is placed. All which clearly infers that the persons to be taught and ruled are considered not merely as men, but as members of a particular society; and that the instructions concern them not merely as individuals, but as parts of a public body, wherein each must needs be subject and subordinate to the whole, to the end that from the whole health and strength and life and growth may be derived into each.

The office and ministry which our motto assigns to the Church is that of the pillar and ground of the truth; that is, she is to serve and act as an ascertainable and available institution whereby the truth may touch and embrace our wills and faculties with the force and efficacy of law,—a strong habitation and bulwark where the truth may be visibly and operatively grounded and pillared out of and above us, till she can ground and pillar herself firmly within us. To this end the structure and working of the Church must be ordered and adapted; which end cannot be attained, unless her action be made *regular*, that is, correspondent, proportionable, fit. Such is the scope and upshot and aim of the instructions given to St. Timothy in the epistle which furnishes our motto, "that he may know how he ought to behave himself in the Church of the living God, the pillar and ground of the truth."

In all which we can hardly fail, if our thoughts be awake, to recognise the order and method of a religious polity, a spiritual commonwealth, an ecclesiastical state, wherein many are united for a common object, bound together by common ties and hopes, and welded or organised into a common life; that so the spirit and power which draws and holds them together, and which fills as it were the spaces between them, knitting and compacting them into a living temple for itself to dwell in, may from a common property be gradually wrought into an individual possession; and from being around and among them may come to penetrate and pervade them, and vibrate and circulate through them, that each may grow up into the life and strength of all.

* * *

The Church Herald, we grieve to see, takes upon itself to argue and apologise for Murderer Ward, and for the jury that pronounced him innocent of any crime. The *Herald* also takes upon itself, apparently, to censure and reprove our morals, for not putting this most cowardly and most brutal assassination in the same rank and file with a duel, where each party is supposed at least to give the other an equal chance with himself. The *Herald* also takes upon itself to be more severe upon the Louisville people for slightly mobbing the house and marring the property of Murderer Ward, than upon Murderer Ward himself for going to Mr. Butler's school-room all armed and equipped for the purpose of murder, and then executing his purpose in a manner that stamps him as at once the vilest of cowards and the bloodiest of cut-throats. For these and a few other things, we leave the *Herald* to answer where it is properly responsible. If it will needs thrust its fingers into this fire, we will not be answerable for the consequences. Certainly, though, the *Herald* must be very deeply learned in the science of morals; and discretion forms so large a part of our valour, that we will not venture into the lists against such odds. We have but to add, that we were brought up to regard our teachers as standing somewhat *in loco parentis:* we may be superstitious,—probably we are; at all events we have to confess that we are not illuminated to such a pitch, but that we must still look upon the assassination of a father, or a mother, or a teacher, as something worse than common homicide.

* * *

The following "Extract" comes to us well-authenticated, and from a responsible source. Certainly, to the best of our judgment, it presents some very edifying matter, and may go far to explain, why it is that certain "chief shepherds" of the Church find so much time to look after other people's concerns; the explanation of course being, that their own concerns are left to look after themselves. Doubtless, it is much better that they should go abroad and *make* their light shine, than be content to stay at home and *let* their light shine. And at a time when so much is said and done against continuing, where they have always been in use, and against reviving, where they have fallen out of use, some of the most venerable and apropriate customs of public religious worship; at such a time it may be well to make some little account of divers customs which in certain quarters are creeping into use,—customs which are neither venerable nor appropriate, which are bad in themselves, and somewhat worse in those who have solemnly promised and vowed to do otherwise. Strange that "evangelical piety" should be so sweet towards the most palpable breaches of ordination vows, when lying in the direction of infidelity and antichristian sectarianism, and yet think it necessary to pursue with inquisitorial rigour the slightest liberty taken with what some are pleased to call "the unwritten law" of the Church, meaning, we suppose, their own will and pleasure. Probably it is in the strength of this unwritten law, that some dispense so readily with their ordination vows:

EXTRACT FROM A LETTER.

Enjoying, as we do, the protection and communion of the Church, "built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief cornerstone," it is doubly pleasant to us, when wandering as strangers in a strange land, to find many worshipping in familiar temples, and confessing one Lord, one Faith, one Baptism"!

Such were my thoughts as I prepared to attend the Episcopal service in a quiet little village of Virginia.

I had lately come from a city of the far North; cares had wearied and disturbed my week-day hours, and the absence of familiar faces had made me sad. It was with a heavy heart that I sauntered towards the church. The scenery around was very beautiful—a varied picture of hill, plain and river. Green hedges bound the roads; thick groves, dark with shade, stood in groups along the water side, and smiling fields stretched away in the distance, while over all was the blue sky and sweet air of the southern May.

At length the House of God rose before me, plain in its appearance, yet built in a style that at once proved to what worship it belonged. I hailed it as a friend, and, crossing the threshold, felt that I was at *home*, and free from the toil and trouble which formed my present portion in the world. It was early, and the congregation was just assembling. Soon the Vestry door opened and two clergymen (as it proved) appeared, *habited in the dress of private citizens*, without even the *bands* to denote their sacred office! I opened my Prayer-Book (*your* gift, dear friend) expecting to hear the solemn announcement, "The Lord is in His holy temple, let all the earth keep silence before Him." Instead, however, one of the clergymen *rose from his seat* and proposed to "commence the worship of God by singing the — Psalm"! This was done, and, not satisfied with music, a Hymn was given out, *after which* the words of Inspiration were allowed a hearing. I was surprised and shocked, remembering the Rubric, "the minister *shall* begin the Morning Prayer by reading", &c, but I thought this would be the only departure from the sacred rules of our Church, and expected to hear the remander of the service unmutilated and unchanged. *I was mistaken.* I will enumerate the "sins of omission and commission," and your familiarity with the Prayer-Book will enable you to understand me at once.

In the first place, the *Declaration of Absolution* was *entirely omitted*, although one of the officiating ministers was a Priest; then the Psalter for *Evening Prayer* was read, though the hour was before noon; the *Gloria Patri* at the close was *omitted*; *one* Lesson *only* was read, consequently but *one of the succeeding Psalms*; the words "He went into the place of departed spirits," were substituted for "He descended into Hell" in the creed; the Ante-Communion service was *wholly omitted*, and the Hymn which follows it was given out *after the sermon!*

You cannot imagine my feelings as I left the house. I was *not* at home there; our Holy Mother Church had been robbed of her beautiful garments by the hands of her own children, and I no longer wondered that in this quiet hamlet, where nature has done so much to draw the hearts of men to look up to her God and theirs, where the heresies and schisms which agitate the outer world can have but little influence, "the ways of Zion mourn and her children languish." Thus it went on, Sunday after Sunday, during my long stay in Virginia. Once the pious and eloquent Bishop J. was present. His sermon was earnest and beautifully impressive, but he aided and countenanced the same mistakes and omissions in the service; it commenced with singing and the Absolution was omitted as of no virtue or consequence! Some may think this difference of little moment, though I imagine there are few, even of those called "Low Churchmen," who will not be startled by the recounting of such unpardonable carelessness in the observance of our time-hallowed and scripture-founded service. And this neglect *has* a bad influence and effect. The parish alluded to is wofully ignorant of the history and doctrines of the Church whose faith they profess. They attend the "service," and turn from it to take part as readily in a Baptist "revival," and a camp-meeting of the Methodists or the "Reformers," falsely so called. The responses of our service are repeated only by two or three; there is no Sunday-school, no catechetical instruction. We hear much said of late, against those who are thought to contend too earnestly for what we believe to be the "faith once delivered to the Saints," but better this than to suffer the expression of our belief to be weakened and dishonoured through neglect and ignorance.

We see sects around us following a regular order of exercises from year to year, and in all places with little change. How much more then, if we profess adherence to the Episcopal Church, ought we to follow the forms necessary to her unity as a Church; forms sanctioned and enforced by a published ritual, which has been hallowed by time and the adherence of thousands who have lived and died in her communion, blest "in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favour with God, and in perfect charity with the world."

"Then shall the Priest who acts as the Institutor receive the Incumbent within the rails of the Altar, and present him the *Bible*, *Book of Common Prayer*, and Books of Canons of the General and State Conventions, saying as follows: Receive these Books, and let them be the rule of thy conduct in *dispensing* the *Divine Word*, in *leading the devotions* of *the people*, and in exercising the discipline of the Church, and be thou *in all things* a pattern to the flock committed to thy care."—*Office of Institution.*

L. E. D. B.

* * *

Lecture on the Eastern War.—We take much pleasure in calling attention to the advertisement of Mr. W. G. Dix, in another column, of a Lecture on the subject of The War in the East, or Christianity and the Balance of Power. The lecture takes place in the Stuyvesant Institute on Friday evening of this week. Mr. Dix is a gentleman and a scholar, has studied and written a good deal on the subject in hand, and is doubtless as thoroughly master of the question as any man in the country. Scarce any thing has been written or said yet among us, but on the side of England and France; and it is no slight attraction in Mr. Dix's lecture, that it will give us a chance to hear something on the other side.

* * *

THOUGHTS ON CURRENT EVENTS.

The war about which men have been talking so long, and which, in a certain sense, had a practical existence even before it was formally declared, has at last assumed the most practical character. Odessa has been bombarded by the French and British fleets, according to their own account, with unusual, in fact, with the greatest possible, care not to injure private property. But the private property of Russian merchants on the high seas is still subject to confiscation. This is the last remnant of the barbarous practice of making war on individuals for the offences of their rulers. Great Britain and France have done nobly in mitigating the evils of war, by bringing its laws more into accordance with civilization. That this has been done entirely from pure motives we suppose that no one believes. The concession that free ships make free goods has never been made by any belligerent nation. Our own has endeavoured, when neutral, to establish the freedom, but when belligerent has acted just as other nations do. Great Britain and France have now conceded it, as they say, for the present. But it is one of that numerous class of concessions which can never be taken back. That the British Ministry appreciate the importance of this measure as an advancement in civilization, we have little doubt; but they would scarcely have made the concession had they not believed that the inconveniences to which it will undoubtedly give rise, were counterbalanced to at least some extent by advantages. These are to be found in the lessened risk of converting neutrals into enemies, and in the benefit which every commercial nation derives from the general prosperity of the commerce of the world. The abstinence from issuing letters of marque and reprisal is of a similar character. Great Britain and France can afford it, because the superiority of their navies will enable them to annihilate the commerce of their enemy without the aid of privateers. Russia has not thought proper to imitate these concessions. It is only by means of privateers that she can injure the commerce of her enemies, and she cares little for the friendship of the neutral maritime powers, of which we are ourselves the most powerful; because as her commerce will be destroyed, they, or rather we, can do her no harm which she must not suffer at any rate, while those with whom she is at war, commanding the seas, and so having no occasion to avail themselves of the doctrine that free ships make free goods, there is but little chance of neutrals coming into collision with her on that point.

We are not going to indulge, after the usual manner of the American press, in declamation about the hypocrisy of the European monarchies in professing a zeal for the advance of civilization, while they are really seeking their own advantage. Still less are we about to utter an eulogium on their disinterested conduct. We do not believe that truth would warrant either course. We have no faith in the disinterestedness of either monarchies or republics, or indeed of men of any sort, except the very rare variety of true saints. These of course we do not look for among the possessors of that most corrupting of all things, political power. But we do hold it an evidence of some intellectual power, to discover when an advance in the path of true civilization may be made without prejudice to the interests of those who take the step, and some evidence of moral worth to be willing so to do even under such circumstances.

We are glad of what has been done, and are not disappointed, although we regret that the concessions have not gone further, even to the point of abolishing war against private property on the seas, as it has been abolished on land. The subject has been mentioned in the British House of Commons by Mr. Cobden, who suggested such a measure. The world is obliged, which we do not think it often is, to Mr. Cobden for ventilating the subject. He met with but little support, although some other members spoke on the same side. They showed that thus far the war premiums of insurance on British commerce exceeded the whole value of the prizes taken from Russia. But it must be observed that the premiums of insurance, which are supposed to cover all the losses by the capture of private ships, are a tax on individuals, while the prizes accrue to the benefit of the nation in its corporate capacity. For there can be no doubt that if there were no hope of prize money, governments must pay much higher wages to seamen serving in the navy. It is therefore not surprising that those intrusted with the corporate interests of the public should not have found themselves disposed to make the concession.

This step towards civilizing the laws of war is perhaps reserved for the United States on some future occasion. While we are among the first, if not the first, of commercial nations, we are by no means formidable as a maritime power, unless our facilities for privateering are taken into the account. It is not therefore likely that we shall ever take the ground now occupied by Great Britain and France against privateering. But as a commercial community, we are deeply interested in the abolition of naval war against private property. The intense spirit of individuality by which we are pervaded, and the influence which that spirit has on our national councils, will, perhaps, prevent the saving in wages, which is the effect of the hope of prize money, from eclipsing the benefits of diminishing the tax on commerce, which that kind of war imposes. Our interests are clearly in favour of the better course, and should we ever be so unfortunate as to be engaged in war, it is just possible that we may understand that we must set the example, if we are to benefit, as we should largely, by the rule. When the question comes up, it will be well for those who may advocate the right side, that it is the first time that the thing has been mentioned in a practical assembly.

According to the ministerial statements, more has been done in the way of manning fleets and raising armies than was anticipated; but now that the war has come in earnest, it is necessary to do much more. This involves great expenditures, for which Parliament is called on for supplies. The policy of not burdening posterity with the expenses of the war, is thus far continued. The income tax, which had been doubled for a single half year, and which was to expire in six or seven years, is now to be continued at an increased rate during the war. The malt tax is nearly doubled, and other taxes are to be increased. Six millions sterling are to be borrowed for a short term of years. These measures are important, and occupy much of the time and attention of Parliament.

The various measures connected with social reforms and improvements are thrown a good deal into the shade. But two night sessions have been given to the bill for altering the constitution of the University of Oxford. The opponents of the bill attempted to kill it indirectly by postponing the first clause, in which the commissioners who are to carry it into effect are named. The pretext was that there were objections to the individuals. The Earl of Ellesmere and the Bishop of Ripon were lauded to the skies; but the want of health of the one, and the want of time of the other, would render them inefficient. Sir John Coleridge and Sir John Awdry were "Tractarians." Moreover, Sir John Awdry was too conservative, and the Dean of Wells too little so, to be trusted. Sixty of the adherents of Lord Derby, twenty-five Radicals, and five Irish Romanists, made up a minority of ninety, on the proposal; but the ministry were supported by one hundred and eighteen votes.

The next attack was on the mode of electing the Hebdomadal Council, which is to be, as it were, the executive of the University, with the exclusive privilege of initiating all legislative measures. The bill proposed that it should be composed of Heads of Houses, Professors, and Masters of Arts, all chosen by the congregation or assembly of residents. The opposition preferred that the Heads and Professors should choose their own representatives, and that the Masters should be chosen by the Convocation, or assembly of all the Doctors and Masters of the University, whether resident or non-resident. On the last of these proposals the ministry were again successful by a majority of about thirteen. The others were carried against them by about the same majority. It does not seem likely that the success of the opposition will change very materially the practical working of the bill, and on this side of the water we are hardly in a condition to judge of the question. The defeat of the ministry has, however, led to a modification of the Hebdomadal Council. It is now to consist of the Chancellor and Vice-Chancellor, the ex-Vice-Chancellor during the first year that he is out of office, the Proctors, seven Heads, seven Professors, and seven Masters of Arts. The Chancellor is to be added to the Congregation; but the constitution of that body is not yet finally settled.

In our own country the Nebraska bill has passed. We regret this, because, although we believe that the great mischief of the bill was done as soon as it was brought forward, by which step men's minds were unsettled, and questions revived which were on the point of becoming dormant, we still think that the mischief would have been less impossible to be undone had it not passed. The manner in which it has been sustained and opposed, and the whole demeanour of the members of Congress during its progress, have been such as to bring discredit on the nation.

It is undoubtedly true, that the minorities in deliberative bodies have rights. They have a right to a full and free discussion of every question. But on the other hand, the majority have a right to pass any measure which they desire to pass. The rules of such bodies are framed for the purpose of protecting the right of the minority to a full and free discussion. But it is an abuse of such rules to use them as the means of defeating the undoubted right of the majority to pass a bill. When the minority endeavour to deprive the majority of this right by refusing to vote, by breaking up the quorum, or by speaking against time, they are abusing the rules which were made for their protection. All these tricks were resorted to by the opponents of the Nebraska bill.

On the other side, it was passed by a palpable trick. The discussion in the committee of the whole was brought to an end by the friends of the bill voting for a motion equivalent to its rejection, and then it was passed through the House by force of the previous question.

These false steps on both sides have added fuel to the flame, and the North and the South were never more decidedly nor more bitterly arrayed against each other than at this moment. H. D. E.

College of St. James, May 26, 1854.

THE CHURCH ABROAD.

England.—The subscribers to the Metropolitan Churches Fund held a meeting in Willis's Rooms, on Tuesday the 9th ult, the Bishop of LONDON presiding. The meeting was opened with a speech by the Chairman, in the course of which he said, among other things, in substance as follows: That in 1836 he had resolved to use every effort, and to call on the public for assistance, in building fifty new churches in the metropolis. That some of his friends treated the plan with ridicule, and thought there might be a chance of success, had he limited his views to the building of 5, 10, or 15. That he had nevertheless persevered, and the result had surpassed his highest expectations. That instead of £150,000, which was enough for 50 churches, upwards of £280,000 had been raised, enough for 80. That since 1836 more than half a million had been spent in building churches in the metropolis. That besides collective efforts, 12 had been built by individual clergymen; a lady had built and liberally endowed a church and school; the Canon of Westminster had raised with his own means one of the noblest temples for the worship of GOD; a friend belonging to the mercantile class had made preparations to build and endow a church in a poor and neglected district; a lady of high rank had placed in his hands £6,000, to build and endow a church. That a spirit of extraordinary liberality had indeed been developed, but all that had yet been done only caught up with the deficiencies that were apparent 18 years ago, and still more vigorous efforts were indispensable, to catch up with the population, which was increasing at the rate of about 40,000 a-year. That the object was to build for the poor and helpless, and the Committee had declined to aid in building for the middle and higher ranks. That churches alone were not enough: they must send forth missionaries on the highways, and in dark lanes and allies, to reach the homes and hearts of the destitute, the ignorant, the hardened. That among the advantages arising from this building of churches was a proportionate increase of schools, the number of children enjoying the benefits of a liberal education having grown from 970 to 10,000.

After the reading and adopting of the report, and the passing of several resolutions, subscriptions were announced as follows: Mr. W. COTTON, £5,000 and a site for a new church at Limehouse; the Bishop of LONDON, £3,000; Archdeacon SINCLAIR, £225; Mr. P. CAZENOVE, £100; the Rev. Dr. JELF, £50; Sir R. H. INGLIS, £50; the Rev. Mr. RIVINGTON, £25; Archdeacon ROBISON, £20; the Rev. H. MACKENZIE, £20, and two other clergymen, £10 each: in all, £8,510; that is, about $41,358.

ON SUNDAY the 7th, the Bishop of OXFORD preached at the church of St. Mary Magdalen, Munster-square, London, in aid of a fund for the parochial schools connected with it. The church was built at the sole cost of the Rev. E. STUART, the incumbent, as a church for the poor, and is entirely free. The schools are already in operation, but greatly in want of suitable rooms. The offertory brought in £200, that is, about $972.

THE BISHOP OF RIPON lately visited the parish church of Leeds, and confirmed, on Sunday, 315 persons, and on Monday, 673: in all, 988. Is'nt that a confirmation?

At an ordination lately held at Wells, Mr. HENRY FREND, a Baptist minister, was ordained a deacon in the Church. On Sunday evening, he preached in St. Mary's, Bridgewater, the town where he had been a Baptist minister for 25 years. The *Sherbourne Journal* makes the following notice of his sermon:

> A brief review was given of his former life as a Dissenting minister, and reference made to his having held the office of secretary to a Dissenting association for eighteen years, which gave him opportunity to observe the working of Dissent, not only in Bridgewater, but in various other places; and he said he had been led latterly to inquire into the cause of Dissent, and his own reasons for nonconformity, and, after much painful consideration he found them insufficient and untenable. He had, therefore, given it up; and, by the kind consideration of the Bishop of the diocese, and the much-respected vicar of the parish, he had at length been admitted and ordained as a clergyman of the Established Church.

A NEW CHURCH is about to be built at Shirley, near Addington, to replace a wretched structure built about 15 years ago, and not affording sufficient accommodation. Two parishioners contribute each £1,000 towards the work.——The parish church of All Saints, near Beverly, having just been completed, was opened with special services on Wednesday the 3d ult. The occasion was marked by the presence of Archdeacon WILBERFORCE, Dr. HOOK, of Leeds, and the Rev. Canon TREVOR; of whom the latter two preached. The church has 220 sittings, of which 176 are free.

THE ANNIVERSARY of St. John's Middle School, at Hurstpierpoint, was held on Saturday the 6th ult. Our readers may remember that this school is an offshoot of the great undertaking carried through by the Rev. Mr. WOODARD. Though less than a year since the present building was opened, the number it will accommodate (150) is already full, and an addition is in progress, which will admit 50 more. After religious services, the company assembled for a luncheon, where toasts and speeches were made. In reply to one of the toasts, Mr. WOODARD said, among other things, that his attention was not confined to the sons of the middle classes. That he had lately purchased some 200 or 300 acres of land at Lancing, for the education of gentlemen's sons, on terms suited to those of limited means, as well as to those of greater wealth. That whatever profits were gained from the higher schools, whatever results came from the labour of their hearts, heads, and hands, went to help the lower schools; otherwise he could not succeed in carrying out that institution for educating 1,000 boys at the rate of 12 guineas a year. That such a school was greatly needed, as anyone might see from the large number of small tradesmen, particularly in the east of London, whose children now got no education but what they could pick up at a common day-school. That the proposition of a school large enough for 1,000 boys seemed to many extravagant, but a great saving might be made by adding a story or two to a building, which was to be done here. That should the undertaking prosper, he meant to have twenty clergymen in the institution, and at all events to begin with ten.—We may add that Mr. WOODARD is one of those extraordinary combinations of zeal and knack, who make everything go that they undertake. The achievements he has already carried set him high, if not highest, among the heroes of Christian education. Of course he is a "Tractarian."

THE OLD SOCIETY known as "The Sons of the Clergy" held their Bicentenary Festival on Wednesday the 10th ult., and a grand time they had of it too. Religious services and a sermon from the Archbishop of CANTERBURY were had in St. Paul's Cathedral, there being a choir of about 200 men and boys, and a congregation of 4,000 or 5,000 persons, among whom were Prince ALBERT, several Bishops, the Civic authorities, the clergy of St. Paul's, members of provincial choirs, &c. Then the usual dinner took place at Merchant Tailors' Hall, the Lord Mayor presiding, and Prince ALBERT being present. Subscriptions were announced amounting to £12,050, the Prince subscribing 100 guineas, which was his third donation. The Prince also made a speech, a part of which is reported as follows:

> The Clergy not only preach the doctrines of Christianity, but live among their congregations, an example for the discharge of every Christian duty, as husbands, fathers, and masters of families—themselves capable of fathoming the whole depth of human feelings, desires, and difficulties. Whilst we must gratefully acknowledge that they have, as a body, worthily fulfilled this high and difficult task, we must bear in mind that we deny them an equal participation in one which amongst the children of this generation exercises, perhaps of necessity, the strongest influenee —I mean the desire for the acquisition and accumulation of the goods of this world. Gentlemen, the appellation of a money-making Parson is not only a reproach but a condemnation for a clergyman, depriving him at once of all influence over his congregation. Yet this man, who has to shun opportunities of acquiring wealth open to most of us, and who has himself often but a scanty life-income allotted to him for his services, has a wife and children like ourselves; and we wish him to have the same solicitude for their welfare which we feel for our own. Are we not bound, then, to do what we can to relieve his mind from anxiety, and to preserve his children from destitution, when it shall have pleased the Almighty to remove him from the scene of his labours?

THE AFFAIR of St. Paul's, Knightsbridge, is not done with yet. And it illustrates so well the usual meanness and malignity of Detractarian intolerance, that we shall offer no excuse for following it up. The Bishop of LONDON, having received a deputation of Mr. WESTERTON and his set, and listened to their charges and complaints, addressed a letter to Mr. WESTERTON on the 6th of May, from which we gather the following items of complaint: First, that the congregation of St. Paul's is made up from various parishes, to the exclusion of those residing in the district; second, that the mode of conducting the services is highly offensive to a majority of the Churchpeople living within the parish; third, that a portion of the alms is applied in an objectionable way, without the consent of the churchwardens. The Bishop's letter was replied to by Mr. LIDDELL on the 8th. Respecting the first item, he says,—"By a careful analysis of my pew-rent book I find that out of 1,000 rented sittings, *only* 109 are let to non-parishioners; about 40 seats in the back of the galleries are unlet, and all the remainder are held by parishioners, or by founders of the church, who have the first legal claim to sittings so long as they can pay rent for them." This statement is confirmed by Mr. FORD, the parish clerk, in a letter to the *Chronicle*. As to the second item, Mr. LIDDELL replies,—"Let them prove their assertion. I say that our crowded congregations are the best test of the acceptableness of our Church services, and that those congregations are the legitimate representatives of the Churchpeople in the district. I may also mention that we have many more applications for seats from parishioners than we can supply." To the third item he says,—"I have always tried to act harmoniously with the churchwardens. Mr. HORNE, who has acted as my warden with Mr. WESTERTON, will tell your lordship whether this charge is true during their tenure of office."

The whole letter indeed is full of energy, point, and spirit, as may be judged from the following paragraphs on the general subject:

> Forgive me, my dear Lord Bishop, if I now speak freely upon one or two points—1st, as to the value to be attached to these charges. Do they proceed from those most intimately concerned? No. In the two churches within my district, one frequented by the higher, the other by the lower orders, wherein we numbered nearly 1,000 communicants on Easter-day, *there has been no complaint.* Then as to the alms, neither the rich who give, nor the poor who receive them, have found any fault with my distribution of them. The complaints have *emanated entirely* from men *who give nothing whatever*, either for the maintenance of our churches or for any of our parochial charities. What right, then, have they to interfere with us, and to make mischief? Is that *fair play!* Believe me, my LORD, my congregations do not think so,—and they are indignant in the extreme at the manner in which they and their pastor are persecuted.
>
> In the next place, I hope it is not inconsistent with the greatest respect for your lordship's high office, if I appeal for a decision in the points controverted by Mr. WESTERTON and his friends, not to this or that private opinion, but to the *law* of the *Church*, and the *law* of the *land*. Your lordship, for example, has expressed your disapproval of my practice of bowing the head at the *Gloria Patri*, on the score of *its novelty;* but you are now aware, that in your own Metropolitan *Church*, the charity children, at their great annual festival, have always observed this simple form of reverence towards the name of the HOLY TRINITY, and letters pour in from all parts of the country, proving that it is an *ancient* custom. I will honestly admit, then, that I can feel no security for maintaining my position against these diversified attacks, except in an appeal to the courts of law. My parishioners will support me, if I am forced into litigation, but I here express to your lordship my solemn determination to resist, to the uttermost of my power, all attempts to remove any part of my church furniture, or to make any alterations at present in the services at St. Paul's, Knightsbridge.
>
> I have been trying for three years to fulfil my arduous duties in this parish honestly and unobtrusively, and I have been publicly branded with the charge of Popery. You, my Lord, have not repelled the charge; you have not rescued me from it. Therefore in the name of the vilified Church of England, whose work I have done in your lordship's diocese for nigh twenty years, I will, GOD being my helper, fight out this battle boldly before the world. I challenge my accusers to meet me, if they dare, with all their charges in a court of law. I am ashamed of nothing that I do, because I believe that I am only doing what the Church enjoins or allows.
>
> I will not by any further concessions betray my brother Churchmen, who, in other parts of the country, are struggling bravely to lead their people up to higher things, to a truer appreciation of the Church's office, and a deeper reverence for the Ordinances and blessed Sacraments of CHRIST our Lord.

For The Churchman.

Boston, May 23, 1854.

MR. EDITOR: Another Convention of the Church in Massachusetts, and another record of matters which concern us only as *news;* and indeed there is little of that article, unless it may include accounts of the struggles of nascent parishes and old principles for existence here. The Convention sermon is said, however, to have been unusually good, and to have demanded a more general compliance with the Church's provisions for the training of her children, the daily service, the appointed fasts and festivals, and the more frequent celebration of the Holy Communion upon the latter. I regret that I did not hear this sermon; though it must have sounded a little oddly in old Trinity, where modern usage has been inclined to make the parish fear that such things "tended to Romanism;" a waking dreamer might have thought that some former rector still ruled there. The preacher was the Rev. WM. S. CHILD, rector of Christ church, Springfield.

The occasional presence of the Rt. Rev. the Bishop of VERMONT was an interesting incident in the sittings of the Convention. He also assisted in the religious services at the opening. Bishop HOPKINS, by the way, has been "supplying" at Trinity church for several weeks, during the Rt. Rev. rector's absence on his tour of visitation, and *(horribile dictu)* preaching in his surplice! Worse than this, too, *he justifies it* as a primitive and proper "usage"! Bishop SOUTHGATE was in the city, but did not attend the Convention.

Soon after the organization of the Convention, the Rev. Mr. RANDALL read a communication from the Rev. Dr. WELLS, who was detained from attendance on the Convention in consequence of illness. This communication of Dr. WELLS' was so like himself that I venture to send you a copy of it:

"*To the President and Members of the Convention of the Protestant Episcopal Church in Massachusetts*, 1854.

"As, in the providence of GOD, I am prevented from taking my seat in this Convention, and as it had been my intention to ask of you the privilege to address you on a matter touching my character in this Convention, I therefore now ask the additional privilege to say, by a brother, in writing, what I am thus prevented from saying in person. The matter requires no action, it being only an explanation respecting an accusation.

"As my character is my only earthly valuable, I shall perhaps be excused if I am even over-jealous on the subject. As a minister of the Church, I have aimed only to be a hard-working, faithful and obedient servant of JESUS CHRIST in His Church. A year since I was removed from an office which you had given me, because I had *not done my duty*. Such was the reason given by the Hon. mover for a Committee to nominate a new list of candidates for Trustees. He stated that many of the Trustees would not attend the meetings of the Board; he therefore moved for the nomination of a new list, "who would do their duty". The same gentleman was appointed chairman of this Committee to nominate, and was himself elected as one of the said candidates for Trustees. As the time in question was a constitutional one for the election of candidates, it was right to elect, entire or in part, a new set, without showing cause, and if it had been so done no one would or could have objected. Or if, in showing cause, the reason had been given that there were three Tractarians on our list of Trustees, who ought to be removed, it would have been all right—all fair—as party politics go—in Church or State. It is only matter of opinion. But no man has a right, *even for party purposes*, to state as a fact what is false and to the injury of another. I conclude, therefore, by stating the fact in my own case. After you did me the honour to elect me as a candidate for Trustee, there were but three meetings of the Board held, until my removal, and each of these meetings I attended. I pray you, therefore, to hold me acquitted of *not doing my duty* in attending the meetings of the Board."

My impression is that the honourable gentleman alluded to in the letter (Mr. NEWTON, of Pittsfield) is no ways answerable for the displacement of Dr. WELLS. Mr. NEWTON was not present in the Convention, and no remark was made upon the subject. Some people seemed, however, to have a premonition of the contents of the letter, and there was a strong effort made to prevent the reading of it, though it was asked for on the ground of a personal explanation.

There was a contested election for the Standing Committee and the Diocesan Board of Missions, which resulted in very nearly a tied vote; the powers that have been, coming in again by a bare majority, except in the instances of the Rev. G. M. RANDALL and the Rev. Dr. WAYLAND, who had a nearly unanimous vote.

At a subsequent stage of the Convention the Rev. Dr. EDSON offered the following:

Resolved, That the Free church of St. Mary for Sailors, in Boston, which applied for admission into this Convention in 1852, before the passage of the Canon of that year, on the subject of admission of new parishes, be and the same is hereby admitted into Union with this Convention.

Your columns in former years have contained so much upon this subject, that I will not now repeat the facts in detail. After the subject was introduced this year, Mr. HENRY M. PARKER, lay delegate from Christ church, Cambridge, was interupted in an argument, by the suggestion that the motion was out of order, and that the only foundation of an admission, after the indefinite postponement of the subject last year, must be by a new petition, made subsequently to the vote of postponement, with new evidence of the organization, &c., of the parish. That vote was taken at so late an hour in the last year's Convention that it was found impossible to then present a new petition; and the friends of St. Mary's claimed that the postponement having been grounded on the operation of an *ex post facto* law (the Canon of 1852), by which the application had been put into the hands of the Standing Committee, the whole action of the last Convention was void, and that the parish might claim its rights under the original application. This is on both sides a purely technical question, and one difficult to present to minds not trained to technicalities; there is a good deal to be said on both sides, and no one, perhaps, can complain that the Convention refused to entertain the motion on that ground. A new application was subsequently presented in full compliance with the 4th article of the Constitution, and after passing unharmed through the ordeal of the Committee on New Parishes was favourably reported on to the Convention, and went again into the hands of the Standing Committee, to be dealt with, doubtless, as the former application was by the same majority of the same members of the same committee, viz. *in a spirit of bitter hostility*.

Mr. PARKER presented a petition by way of protest from the corporate members of this parish, which was in part an answer to the report of the Standing Committee of last year on this subject, and asked its entry upon the records of this Convention, offering to defray the additional expense caused thereby, but the Convention refused to receive it or allow it to be read. It was stated by Mr. PARKER that he had embodied in it so much of his argument as had been submitted before the question of order was raised, and this knowledge perhaps led to its rejection: certainly, however, it was respectful in tone and manner. The mode and manner of its rejection made one think of your correspondent's remarks upon the need for a "Bill of Rights" in the Church, and among the "Rights" I hope that of petition will be provided for. If you have room, I beg you to print this protest which I now send you. The names appended to it comprise many well-known as active Churchmen, but they belong to no one school of opinion. The really important point in all this is the question of confirmation; why should it be withheld from this parish. I will insert a few lines from the rector's annual report.

"Thirty-two persons would have presented themselves for confirmation, and received that Apostolic rite to which the Church so earnestly exhorts her children, had not the Rt. Rev. the Bishop of the Diocese, refused to administer that rite in this parish. More than half of this number were seamen, a large proportion of whom are now in distant seas. Two have found their graves in the caverns of the mighty deep, and will meet us no more till the sea shall give up its dead."

The Bishop of this Diocese does not make this case even one of "conscience." It is a case of pure "self-will;" or if you please of "discipline" to prevent the doing of that which the Church allows, to wit, augmenting its growth. There is a growing feeling here that this cannot be much longer endured. We try to be patient, but we sometimes are forced to cry "how long, oh LORD! how long!" *

P. S. A report is gaining ground here that a change is to be made in the editorship of the "Witness," a thing very much to be regretted at present, the paper having of late improved greatly in tone and power.

The following is the Protest referred to in the above communication:

"*To the Clergy and Laity assembled in the Convention of the Protestant Episcopal Church for the Diocese of Massachusetts.*

"The Corporation of the Free Church of St. Mary for Sailors, in Richmond street, Boston, respectfully present their protest against the action of the Convention at its Session in May, 1853, and at the previous year, which resulted in the indefinite postponement of our application for admission into union with Convention, and they ask that this protest may be placed upon the Record.

"Some few of the reasons for this protest they beg to state briefly. They would be glad to do so as leave much at large, as was done in the argument for the opposite side in the report by the Standing Committee the last year; but through fear of trying your patience, and inasmuch as our object is mainly to preserve our rights, we will restrain ourselves to the enumeration of a few of the heads in our protest.

"I. Because we have been thereby subject to the action of an ex post facto law.

"II. Because the report grounds itself directly upon the alleged principle, that the sole power to *establish* new parishes rests finally with the Convention. Whereas, in truth, the Convention can only control admission into union with itself; and union with Convention and union with the Church are very different things.

"III. Because while there was no established rule in our Diocese, as to to the relative number of voters in a parish, and the congregation generally, or the qualification of voters; and we had established a certain rule in the matter, which (so far as appeared) was acceptable to the congregation worshipping in this parish, and under the rector's pastoral care; the report makes this plan a reason for not admitting us, thus assuming a right to pass in judgment upon a matter nowise committed to them, each parish being in fact and in law entirely independent, until the Convention shall have by general legislation otherwise provided.

"IV. Because the Report asserts that this organization is an anomaly in this Diocese, which is not in fact true. There are at least two out of the nine parishes in Boston alone whose organization is essentially the same, and against which no objection was ever taken; and one of these was admitted the very year in which we applied. The other as long ago as 1845.

"V. Because the Report asserts that if this parish were admitted, it would by the precedent enable a few persons to form parishes, and be represented over and over again without limit: whereas no parish can be formed without due canonical consent; and it is not to be imagined that such consent could be gained in any case except in the course of an attempt *in good* faith to gather a parish, the delegates of which must be 'stated worshippers' therein; and if there be in fact such a parish of stated worshippers, they *ought* to be represented, though in fact there were a very much smaller number of such worshippers than there are in this parish. Equal representation of *persons* is not the theory of our constitution. The Convention is a representation of *parishes;* and the feeble parishes of Boston, such as Christ church and St. John's, can exercise as much influence in the Convention as the Advent and Trinity church.

"VI. Because this parish, as appears by the Report of the Committee on new parishes in 1852, having complied with the requisitions of the constitution of the Diocese by due canonical organization, was qualified for admission to this Convention, so that the only question was one of expediency; and the Bishop of the Diocese having refused to confirm in the parish until we are so admitted, the question before this Convention is not merely one of admission or exclusion, but whether a parish duly organized shall be thus arbitrarily deprived of the means of grace. Even if all the views of the Standing Committee were adopted, and treating it as an ordinary case, it seemed not expedient to allow this parish to be represented in Convention, we protest that the annexation of this degree of excommunication should take the case out of ordinary rules, and entitle us, if it were necessary, to even an *extraordinary* remedy. Here we pause, not because there are not many other solid grounds of protest, but because our only desire is, as already stated, to put so much matter on record as may prevent the general adoption of the Report of the Standing Committee in other cases, and enable us to secure our rights in this matter."

For The Churchman.

Boston, May 27, 1854.

MR. EDITOR: The account of the Massachusetts Convention, as to the proceedings in the matter of the Free Church of St. Mary for Sailors, as given in your paper of this date, requires some little correction. On the first day in the afternoon, the Rev. Mr. WILDES, as the Secretary of the Board of Missions to Seamen, read a written report to the Convention, which, as to its matter and method, was in most happy contrast with some of their recent reports. It was perhaps rather overburdened with self-congratulation and with the magnifying of their labours and the results; but it set forth clearly that they needed something which they had not got, to wit, personal interest and personal activity in the cause, among the communicants of the Church. And they subsequently requested for the Mission "an additional and more explicit recognition of its identity" by the Convention, and used in this connection a great deal of equivocal language about "contributions" to the cause; and repeatedly asked (in substance) the passage of some resolutions which should give the Board and its chapel in Ann street the desired confidence in the mind of the community. No sooner had the Report been submitted by the Rev. Secretary, than the Rev. Dr. STONE rose in another part of the house, and submitted the resolutions which you quote, but which, as it subsequently appeared, were in the same handwriting as the Report. The announcement of this fact made the whole thing ridiculous in the eyes of the Convention. Such carefully-prepared self-laudation, however familiar to the "mutual admiration societies" of this city, was a new thing in the Diocesan Convention. This affair being thus exposed, the particular friends of St. Mary's declined to oppose the resolutions, *if nothing more was meant by them than was said in words*, and asked a disavowal of any intention to reflect directly or indirectly upon the Rev. Mr. ROBINSON or his parish. This was promptly and fully given by the Rev. Mr. WILDES and by Dr. STONE; the latter saying that he knew nothing of the matter himself, but offered the resolutions at the request of some other person.

Whether this were or were not more respectable than if he had been their author, I do not say; but in connection with the disavowal, it should, for the present, relieve him from the precise position which your article gives to him. We well know that *some* of the enemies to his injury; but, after what passed in convention, *no honourable man* can do it.

This thing is well understood in Massachusetts, and Mr. ROBINSON receives the countenance and support of the clergy and laity, without any reference to the lines of "High" or "Low," "Tractarian" or "Evangelical." They know that Mr. ROBINSON first occupied this ground and has never quitted it; that he has had upon it a success which no other man ever gained: they know that for six months in succession, the "Board" set a layman as a spy upon Mr. ROBINSON'S teachings, to get evidence of "Puseyism" in his sermons; and that the report was, that the pure word of GOD was seasonably taught, even to *his* entire satisfaction. The powers that be, however, were not satisfied until, for some reason which as yet they have never dared to give publicly, they dismissed their useful servant. A parish took him up, and there he continues to receive the countenance and support of his former friends throughout the diocese; and this continues to increase from year to year, as does his usefulness. Envy and detraction gnaw upon him, but they injure him only as the viper did the file.

The refusal of Bishop EASTBURN to confirm in this parish has however raised a storm of indignation in the diocese, which will prove irresistible, whenever the the Convention shall be able to approach the question fairly, and apart from the technicalities and misstatements behind which his supporters shelter themselves. It is quite possible that it will result in some general action which will *ex necessitate* bring relief to the parish of the Advent also.* It is now generally known hereabouts, that Bishop EASTBURN'S course with regard to the Advent has met with a new condemnation from an unexpected quarter. Do you remember the recent visit of the Rev. Canon TOWNSEND to Rome, with the avowed purpose of converting the Pope? H. M. P.

---

* But the demand for such action comes strongly from very different quarters.

Boston, May 30th, 1854.

To the Editor of The Churchman:

SIR: In the last number of your paper I find myself mentioned in terms so extraordinary as to call for a remonstrance.

You say that I with others am disposed "to persist in the course which was so dishonourable to their character as Christians and gentlemen in the case of the Rev. Dr. CROSWELL, and that if he were still living they would continue to treat him as shabbily as they did while he lived."

You likewise add, that "under their leading a canon was passed in 1852, with a special view to exclude St. Mary's from union with the Convention."

In reference to the latter allegation, while a single glance at the canon shows it to have been designed for a class of parishes quite different from St. Mary's, and while the Journal shows that it was proposed the year before St. Mary's was organized, let me say for myself that the canon was not proposed nor advocated by me, nor had I any agency, direct or indirect, in procuring its passage
of Mr. ROBINSON mean to use the report and resolutions

In reference to the harsh epithets contained in the first paragraph, I feel impelled to say that they are equally without justification.

My relation to Dr. CROSWELL, during the whole time of his residence in Boston, was, [illegible] intimate, of the most amicable sort. Our [illegible] in fact, so uniformly kind, that I only recollect [illegible] of its interruption, but I should be sorry to believe—which I do not believe—that he himself ever entertained a suspicion so unworthy both of him and myself, as your language denotes.

I wish therefore to be understood as distinctly repelling your charges, so far as I am connected with them, and I feel warranted in requiring, either that you adduce proof of your assertions, or else that they be retracted as publicly as they have been made.

I trust that on reflection you will acknowledge the propriety of my demand, and be willing to accord to me the simple justice of truth. I am yours in the common bond, ALEX. H. VINTON.

ADVERTISEMENTS.

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval; unequaled in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for portraits. Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3-1y-5h

JAMES, HATTER, St. Nicholas Hotel, 525 Broadway.—The attention of the public is respectfully invited to the hats made by the subscriber, whose personal attention is directed to fitting his customers' hats so that they will adapt itself perfectly to the shape of the wearer. Caps for fishing, sporting, riding, travelling, evening, and opera. Paris felt hats in variety of color, for ladies and gentlemen's tering places. je3-8m-5

JOHN W. PRIEST, M.A., ARCHITECT, has removed his office from Brooklyn, to 634 Broadway, New York opposite to Stanford & Swords' Bookstore. je3-3t8

GOVERNESS.—A lady of several years' experience in teaching desires a re-engagement in the above capacity. She is qualified to instruct in the English branches, French and drawing. References unexceptionable. Address Governess, office of this paper, for one week.

MRS. J. H. HODGE, LADIES' DRESS TRIMMINGS AND FANCY GOODS. Fringes, Gimps, Braids, Embroidery Silk, Purse Twist, Clasps, Steel Goods, Beads, all kinds, Buttons, &c., Laces, &c., Gloves, Purses, Crochet Materials, Embroideries, Zephyr Worsted Caps, Chenille, Ladies' Dress Tassel, Wool Shawls, Cotton Wadding, Cotton Bleaching, Chemisettes and Undersleeves, embroidered, Gents' and Ladies' Undershirts, &c., &c. Fancy Dry Goods generally; Ribbons and Velvet Ribbons, &c. Orders faithfully executed, and every attention paid to Customers by the Misses Hodge. No. 141 Atlantic street, South Brooklyn. ☞ One Price only. je3-1y

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, directly opposite the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is "a Quick Sixpence rather than the slow Shilling." New and Secondhand Pianos to rent with privilege of purchasing; easy by instalments to suit purchasers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each. Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced by the greatest Pianists in the country. [je3-3m] ELY & MUNGER, 321 Broadway.

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window Shades, Druggets, Table and Piano Covers; No. 322 Bowery, near Bond street, N. Y. AARON WRIGHT. BENJ. F. BAILEY. my27-1y-5

GENTLEMEN'S FURNISHING GOODS.—L. RANNEY, 743 Broadway (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27-1y-5

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my27-1y-5

SCULPTURE.—S. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.;
No. 379 Broadway, corner White street, New York.
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 37 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange. Orders respectfully solicited. [my27-1y-5

LITERATURE.

The Works of John Adams, second President of the United States, with a life of the author, notes and illustrations; by his grandson, Charles Francis Adams. Vol. IX. Little, Brown & Co.

This new volume of *The Works of John Adams* is occupied with the series of official letters, messages and public papers, instructions to the government secretaries, messages to Congress, State proclamations, and a large number of answers to addresses, during his Presidency. To these are annexed an extensive series of general correspondence, running from 1770 to 1811, and successively addressed to the Warrens, Tudors, Danas, and other friends of the writer. Though not equal in interest to the youthful diary of Adams, published in the second volume of this national collection—which is probably, all things considered, the most important contribution of late years to our history, particularly the biographical and personal portion of it—these letters afford many passages which arrest the attention and place us, as it were, in a confidential relation to the times.

Writing to Elbridge Gerry, from the Congress of 1775, after the appointment of Washington as Commander-in-chief, he says of that personage: "There is something charming to me in the conduct of Washington. A gentleman of one of the first fortunes upon the continent, leaving his delicious retirement, his family, and friends, sacrificing his ease, and hazarding all in the cause of his country. His views are noble and disinterested. He declared, when he accepted the mighty trust, that he would lay before us an exact account of his expenses, and not accept a shilling for pay." Every school-boy knows this fact—yet it is well worth reading in these words of a contemporary letter from John Adams. Later in the same year, addressing Mrs. Mercy Warren, the wife of James Warren and sister to Otis—the author of a *History of the American Revolution*, and of poems and dramatic pieces at the expense of the Royalists—he nibs his politest pen, compliments the lady on the entertaining characters drawn in her letter, "taken off by a nice and penetrating eye" and tells her that the General, meaning Washington, "is amiable and accomplished, and judicious and cool" and that she "will soon know the person and character of his lady," adding "I hope she has as much ambition for her husband's glory as Portia and Marcia (who were Mrs. Adams and Mrs. Warren herself) have, and then --the Lord have mercy on the souls of Howe and Burgoyne, and all the troops in Boston."

To Patrick Henry, in June, 1776, he sends these consolatory reflections on the downfall of the great tory families:—"The dons, the bashaws, the grandees, the patricians, the sachems, the nabobs, call them by what name you please, sigh and groan and fret, and sometimes stamp and foam and curse but all in vain. The decree is gone forth, and it cannot be recalled, that a more equal liberty than has prevailed in other parts of the earth, must be established in America. That exuberance of pride which has produced an insolent domination in a few, a very few, opulent, monopolizing families, will be brought down nearer to the confines of reason and moderation, than they have been used to. *This is all the evil which they themselves will endure. It will do them good in this world, and in every other. For pride was not made for man, only as a tormentor.*"

In a letter to William Tudor, (August 1776), he recommends a cultivation of the epistolary style in writing about battles and engagements, and has this naive comparison of the American newspaper manner of those days with the classic Cæsars and Sallusts of antiquity. "Read," says he, "the relation of the battle between Catiline and his adversaries, in Sallust. You see the combatants. You feel the ardour of the battle. You see the blood of the slain, and you hear the wounded sigh and groan. But if you read our American relations of battles and sieges, in our newspapers, or in private letters, or indeed in public official letters, you see little of this accuracy. . . . Xenophon, Cæsar, Wolfe, Lee, are all indebted for a very large share of their fame to their pens."

There is a letter written during one of his foreign ambassadorships, from Passy, near Paris, in 1778, to Mrs. Warren, in which he relates an amusing incident of the spirit of compliment among French ladies, who were just then paying extraordinary attentions to Franklin, who was then seventy-two. The ladies of the country, he writes, have an unaccountable passion for old age:—"A gentleman introduced me the other day, to a lady. '*Voila, Madame,*' said he, '*Monsieur* Adams, *notre ami, le collegue de Monsieur* Franklin.' '*Je suis enchante de voir Monsieur* Adams,' answered the lady. '*Embrassez le donc,*' replied the gentleman. '*Ah, non, Monsieur,*' said the lady, '*il est trop jeune.*'" To add to the delicacy and archness of this compliment, Adams, though not so venerable a sage as Franklin, who was almost smothered by the attentions of the fair, had yet attained the sober and reliable period of forty-three.

Adams' letters, later in life, are by no means his worst; on the contrary, we think his epistolary style improved as he became more garrulous and dogmatic with age. There are several epistles in this volume to Benjamin Rush, from 1808–10. In one of them Adams gives his reflections on his peculiar weakness, his restless vanity. He claims it as "a universal passion. All men have it in an equal degree. Honest men do not always disguise it. Knaves often do, if not always. When you see or hear a man pique himself upon his modesty, you may depend upon it, he is as vain a fellow as lives, and very probably a great villain. *I would advise you to communicate freely all the compliments you have had or may have from Europe. Defy the foul fiend.*"

Another to Rush, who had suggested to him the composition of an Address to the citizens of the United States, to inculcate "the great national, social, domestic, and religious virtues," is perhaps the most characteristic effusion in this volume. It is an admirable study of the opinions and *soreness* of Adams, who then, in 1811, was still wincing under the ingratitude of republics. Its humour and dogmatic vivacity are in the strongest Adams vein, as he lashes the public and incidentally rebukes the officiousness of his correspondent. "I am surprised," says he, "to read your opinion, that 'my integrity has never been called in question, and that friends and enemies agree in believing me to be an honest man'. If I am to judge by the newspapers and pamphlets that have been printed in America for twenty years past, I should think that both parties believed me the meanest villain in the world. If they should not suspect me of sinning in the grave, they will charge me with selfishness and hypocrisy before my death, in preparing an address to move the passions of the people, and excite them to promote my children, and perhaps to make my son a king. Washington and Franklin could never do anything but what was imputed to pure, disinterested patriotism; I never could do anything but what was ascribed to sinister motives. . . . If I should inculcate those 'national, social, domestic and religious virtues' you recommend, I should be suspected and charged with an hypocritical, machiavellian, jesuitical, pharisaical attempt to promote a national establishment of Presbyterianism in America; whereas I would as soon establish the Episcopal Church, and almost as soon the Catholic Church." After a sharp thrust at Hamilton, and giving vent to his destructive notions in relation to banking, which would have satisfied the zeal of William Leggett, he professes his inability in qualifications of style to write such an address—and, after enumerating the perfections and labours required, concludes with a hit at Washington:—"If I could persuade my friend Rush, or my friend Jay, my friend Trumbull, or my friend Humphreys, or perhaps my friend Jefferson, to write such a thing for me, I know not why I might not transcribe it, as Washington did so often. Borrowed eloquence, if it contains as good stuff, is as good as own eloquence."

We have gleaned a few of the more pointed allusions and paragraphs of this volume, one of a long series, full of biographical entertainment and historical instruction. If any of our readers have overlooked this and the similar publications by Reed, Sparks, the papers of Hamilton, Morris, Jay, and others, leaving them entirely to the political student,—on whose shelves we fear they have too exclusively rested—they may be assured they have deprived themselves of a liberal source of enlightened amusement as well as profit. No study should be so desirable to an American as that of he Revolutionary era. It is impossible that he can enter upon it, with the present ample stock of materials, without his respect for the great men of that period being excited, and his moral enthusiasm towards his country refreshed. It was a time abounding with individual character, everywhere picturesquely displayed in action—and of the many recent contributions to its illustration, the Life, Diary and Correspondence of John Adams, as we have said, are by no means the least significant.

The History of Liberty. Part I. The Ancient Romans. Part II. The Early Christians. By Samuel Eliot. 4 vols. Little, Brown & Co.

The History of Liberty, by Samuel Eliot, of Boston, has attained the completion of two of the great divisions which the author has proposed to himself, in the parts assigned to the *Ancient Romans* and the *Early Christians.* The work is published with the usual Boston elegance, and the first series is in a second edition. The plan of the work is to run a bright thread through the confused labyrinth of periods of historic tumult and conflict, in patiently developing and keeping a single eye upon the elements of progress involved in the pregnant word liberty. This is shown politically, civilly, and philosophically, as relating to the mind and the emotions through the struggling period of Roman life, till it, the great culminating idea of all modern civilization, dawned upon the world in that law of perfect liberty, the Christian life; though the struggle and development were not then, nor are they now, over. Mr. Eliot brings much learning and general reading to his task, and expresses his studies and convictions with brevity and effect. His *style coupe* is that cultivated by many of the Boston writers, and very strongly adhered to by Bancroft. It does not aim at carrying the reader along by any flowing enthusiasm; but for creating this it may safely rely upon the intrinsic interest of the subject. We have found the volumes quite fascinating enough to exhaust all the time which a notice of the many books calling for our attention can allow us to bestow upon them. One leading distinction kept in view by Mr. Eliot in his survey of the Roman and the Christian periods is, the difference between the liberty of the master and the individual; the struggle for power over others, and for personal rights over one's self. In the author's own words:

> The old liberty was the liberty of rulers. As such it was remembered. As such it was the object of longings and strivings on the part of those by whom, or by whose ancestors, it had once been possessed. The loss which they felt most keenly was that of dominion. The gain of dominion was that for which they struggled most resolutely. They thought themselves struggling for liberty. They thought themselves lamenting for liberty. But it was because liberty and dominion had been one and the same throughout the ancient ages. Liberty had belonged to none but rulers.
>
> To recover or to preserve such a liberty as this, was not the want of mankind. The ruling classes of the West and of the East constituted but a small portion of the generations then existing. Not one man out of a thousand, out of a million, but was a subject in one or in another degree. The great need was of a liberty which should belong to these multitudinous subjects as well as to their scattered rulers. The liberty of the ruler had failed. The liberty of the subject was the liberty now required.

How this was suggested, encouraged, modified, and finally compelled by the law of Christianity, is the lofty argument of Mr. Eliot's second series. Man's individuality, his moral and intellectual life, may be said to have been created by Christianity, so entirely were they fettered by the previous religious and political systems, a change in both of which was involved in the new teaching. Take our author's initial chapter, "The Law of Love," followed by the "Deliverance from the Jewish Law," and the "Deliverance from the Heathen Law," and think how much is included in the titles, of a new revelation and practice.

One of its main conditions of progress is well expressed in the following:

> What the heathen could not achieve had been achieved, as we read, for the Christian. The disciples whom the Saviour chose, the converts whom His Apostles called, were invested with the liberty of the subject.
>
> This, as has been remarked, did not save its possessors from oppression. They remained beneath the dominion established over them in public or in private. Nor could the possessors of this liberty be spared the trials befalling other men. The doubts, the fears, the errors of the times, would still encompass the Christian. No exception from the common sufferings of humanity could be granted them. Nor could they obtain deliverance from the afflictions more particularly pressing upon the lower classes of society. The liberty of the subject did not set him free from subjection.
>
> But it raised him above all such subjection as had existed among the heathen. The higher powers of the heathen had been in abeyance. Only the lower powers had been put forth, even by those called free. The lower and the higher powers of the enslaved had been equally repressed. It was not so with the Christians. Howsoever subjected they were, it was only with regard to their lowest powers that their superiors could restrain them. Their highest powers were their own, under their own control alone. The ruler might claim their bodies. The labours, the exertions that would have made them strong, might be forbidden. He might cramp their minds. The studies, the aspirations that would have rendered them cultivated might be prohibited. But he had no sway over their spirits, their hearts. It was impossible for him to stifle their affections. It was impossible for him to overcome their love of man and of God. Thus free to exercise their spiritual powers, the Christians were at liberty in its truest sense. The liberty of the subject opened an escape from every darker form of subjection.
>
> Nor did this liberty stop here. Its tendency was to spread with every generation, with every age. He who kept himself free to exercise his nobler faculties would gradually obtain the freedom to exercise his ordinary faculties. He could not live in faithful love of his fellow-men and of his God without finding more and more room for the development of all his capacities. His intellectual faculties would be enlarged. His physical faculties would be purified. He could bear with agonies under which stronger men had succumbed. He could ascend to contemplations, of which apparently wiser men had never conceived. The expansion of the spiritual powers would lead to a development of all the intellectual, nay, of all the physical powers. It would be a slow process. The culture of the spiritual powers would itself be slow. But the tendency was certain. The result was sure. The liberty of the subject, at first enabling him to exercise his higher powers, would at length enable him to exercise all the powers of his being.

To evolve these as they display themselves in the working of the new problem, with their restraints, impediments, partial fulfilments on the historic page through the middle age, and modern Europe, in the still uncompleted action of the present day—is indeed an arduous attempt. It will be left to no one mind fully to occupy this ground. Many Neanders, Guizots, and Arnolds may work here without interference with each other.

One thing is very commendable in Mr. Eliot's work; his industrious resumé of authorities, making almost every sentence record the contribution of some original annalist or historian, whose work is registered in a note, at the foot of the page.

Sermons by the Rev. Philip W. W. Alston, A. M., late rector of Calvary church, Memphis, Tenn. With a Biographical Notice and Funeral Sermon by the Rt. Rev. Jas. H. Otey, D. D. Phila., Herman Hooker.

The author of this volume was born at Fishing Creek, Warren county, North Carolina, Feb. 28, 1813. He graduated from the University of his native State in 1829. During his collegiate course he composed a number of fugitive verses, three specimens of which are given in Bishop Otey's memoirs. A stanza of one of these contains a pretty fancy;

Our Alma Mater thus, like her own grove,
Yearly her children from her bosom flings
Unto the passing gale; while soon above,
To like fate doom'd, another foliage springs.

In 1831 he removed to Randolph, Tennessee, was admitted a candidate for Holy Orders in 1836, and ordained Deacon in June 1838. His first ministerial services were performed in the neighbourhood of Randolph "as opportunity served," there being no church or church congregation in the place. In February 1839, he received and accepted a call to the rectorship of Calvary church, Memphis, and remained in that important post until the close of his life. He married in 1840, and his wife died the following year. No other clergyman of the Church was near, and, with the composure which is the accompaniment of deep feeling, he nerved himself to the duty of reading the funeral service over his own wife.

In June 1847, while on his way to the Diocesan Convention at Columbia, he, with other passengers, was required, in consequence of the low state of water in the Columbia river, to leave the boat while passing over the Herpeth shoals and walk "considerable distances under a hot burning sun." This imposition of unaccustomed labour and exposure no doubt laid the foundation of the malady that destroyed his life. "In no country claiming to be civilized," the Bishop adds, with just severity, "are travellers more imposed upon by public carriers than in this land, which professes to be governed by law and rules of justice. The disease was aggravated at Nashville, where he "got no rest through the night, for want of comfortable acomodations, in one of those large hotels which are so forward to hold out the promise of every thing needful to refresh the weary." He reached the house of his Bishop on the 15th, and died there at 11 P. M. on the 17th of the same month.

It thus appears that the rector of a leading congregation in one of the two chief cities of Tennessee came to his death by the carelessness and avarice of a steamboat captain or his employers on the Columbia river, in not providing properly for the frequent contingency of a low stage of water, and also by the similar misdemeanor of some Nashville hotel keeper unknown. It is to be regretted that the Bishop has not mentioned the name of this last individual, for the avoidance of his house by all humane persons which would follow such publication might, by touching the only sensitive spot about such a person, his pocket, have a beneficial effect upon his future career.

This incident is as impressive a sermon as any printed in the book. It is one that addresses itself to every traveller, and in our migratory community almost every individual comes at frequent intervals under the category. The carelessness of public carriers to human comfort, so properly rebuked by Bishop Otey, and its necessary consequent of carelessness to human life, is due as much to those who submit to as to those who impose the outrage. Americans are the most good-natured travellers in the world, and most of them are in too great a hurry to stop to grumble—they are therefore fleeced and imposed upon. Let each person aggrieved in this matter remonstrate, for the sake of those feebler in purse and physique, if not for himself, and the nuisance would soon be abated. Most persons seem profoundly impressed with the adage that

Doubtless the pleasure is as great
Of being cheated as to cheat.

It seems to us that whatever may be the question about the pleasure, there is none whatever about the wickedness.

The memoir and funeral discourse of Bishop Otey are followed by a selection from the sermons of the Rev. Mr. Alston. They are plainly but forcibly written, and have the great merit of aiming directly at the subject in hand. The following passage on a charge which the conscientious layman as well as clergyman of the Church has frequently to meet, will show the correctness of our statement:

> It is farther alleged against us, and it is made a great handle to work on the prejudices of the community, that "we do not invite the clergy of non-Episcopal societies to our pulpits, nor receive the sacraments at their hands; we are therefore *exclusive, illiberal, bigoted, uncharitable,* and so on; our ears have become familiar with these amiable epithets. Others have often appealed to your prejudices on this score; allow us for once to appeal to your common sense. Nothing is illiberal, bigoted, or uncharitable, unless it is unreasonable. Now we stand ready to give an imperative reason for our conduct on this head. We have devoted some study to the Bible, and to primitive usage, and our inquires have resulted in the firm and fixed opinion, that Bishops alone, deriving their succession from the apostles, have the power to set apart men to preach the gospel, and dispense the ordinances of God. Others within the last three centuries have embraced the opinion before almost unheard of, that *Presbyters* have this power. We claim to think for ourselves, and we prefer the ancient principle to the new discovery. Now while we hold the ancient opinion, should we not give the lie to our own consciences, should we not not be dishonest to you, and criminal in the sight of God, if we did not act accordingly? if we did not conform our practice to our principle? Is it *exclusive, illiberal,* and so forth, to obey what we consider the plain dictate of the word of God, carefully studied and candidly interpreted? Is it not—(I desire you to mark this question) is it not illiberal, bigoted, and uncharitable, to condemn a *practice* before the *principle* is disproved which makes it binding? Suppose me, for a moment, to be a minister not ordained by a Bishop. As soon as these services are over, I would address your Rector thus:—*Sir, you profess to be an Episcopalian, and you have invited me to minister to your people. If you hold the Episcopal principle, you are dishonest to your people for your conduct violates it; if you do not hold it, you are dishonest to your Church, for she requires it.*" My reverend brother would find himself on the horns of a fatal dilemma. And because he will not embrace it, because he will not hold a lie in his right hand, faithless to his people, faithless to his Church, faithless to his God—why, forsooth, he is *illiberal, exclusive, bigoted and uncharitable!* My hearers, if we choose to consult *policy* more than *principle,* if we choose to *succumb* to popular prejudices, instead of *combating* them openly and fearlessly, if we choose to "follow the hidden things of dishonesty, walking in craftiness, and handling the word of God deceitfully," instead of commending ourselves to every man's conscience in the sight of God;" if we valued "the praise of men more than the praise of God," perhaps we might avoid a great deal of odium, we might paralyze a vast amount of opposition, we might conciliate a comfortable quantum of social favour, we might silence in a measure that hunt of obloquy which pursues us with a full cry, by surrendering the truth with which we are officially charged, on the altar of an ill-earned popularity. But we do not like the bargain. It is a bad bargain for us, who set some value on self-respect, and an approving conscience; it is a bad bargain for the people whom it is our duty to instruct and build up in the most holy faith; it is a bad bargain for the truth committed to our hands; the sober and reflecting among other Christians must approve the course which we pursue; none, whose good opinion we value, would exact a mere civility from us, at the expense of our consciences. For the rest, we cannot afford such a sop to the Cerberus of prejudice; and if nothing else will silence it let it bark on forever. We are not afraid of its bite.

The volume is dedicated to "James C. Johnston, Esq., by whose liberality the means were provided for the publication", and the following page gives us the pleasant notice that "the proceeds from the sale of the work will be devoted to the support of Missions of the Protestant Episcopal Church in the diocese of Tennessee. The purchase money of each volume will be so much contributed to the missionary funds of the Church." Mr. Johnston is to be congratulated for his wise generosity, which has secured the best monument to his departed friend, an acceptable addition to religious literature, and, we trust, a substantial sum to the missionary treasury of Tennessee.

LOVE'S ANNIVERSARY.

A volume of the poems of Frederick Tennyson has just been published in England. The London *Literary Journal* says:

> In general, the poems speak of a self-possessed and calmly-contemplative mind, little subjected to the shocks of passion, and regarding life from the exalted sphere of philosophic meditation, or intellectual religion. In the following stanzas, from a piece called "Love's Anniversary," there is, however, sufficient evidence of deep sensibility, with a passionate purity that contains more of the essence of idealized affection than a thousand amorous ditties in the style of Moore:

O! when I gazed in those enchanted eyes
Where tears and light in orbs of azure sleep,
Methought I saw beneath the waveless deep,
Inlaid with splendours from the moonlight skies,
Where treasures gleam, and secret fountains rare
Leap up from floors of hyaline far below—
Or look'd through heaven and saw the utmost star
From the hush'd empyrean throb and glow!

Methought I had awoke in Paradise
Newborn, with youth that never should decay;
All sense of life and change had fled away;
Of fear and ill. I pored into those eyes,
And all I loved to see in Nature's face,
And days to come and memories of years,
Spirit and form, methought, and time and space
Were orb'd together in those azure spheres!

There was a time when only the green earth,
The sky star-peopled, and the blissful air,
The mighty world and all the marvels there,
Fill'd my immaculate heart with love and mirth
And gave it strength and sweetness. Now, instead,
I was a spirit without eyes or ears;
But through storm-clouds methought I could have fled
With her unharm'd, through thunders, and through fears!

Slowly I pass'd from the unearthly mood
Of that omnipotent hour, like one whose eyes,
Blinded with sudden lightning from the skies,
Have felt the finger of a healing God;
And then—O wonder—still another change
Was wrought—I saw, as through a rainbow dew,
The heavens fill'd with light divine and strange,
The ancient earth, and lo! it was as new!

Gazing around, I marked with faithful eye
Things far and near, the hills, the lawn, the bower,
That the mere memory of that blessed hour
Might brave all sorrows of futurity;
As shadows tremble on a running stream
Yet stir not ever, from that hour to this
On each new year of life that deathless dream
Sheds the still quivering image of its bliss.

Ev'n as I look'd, the glory of the earth
Became more beautiful—my quicken'd sense
Throbb'd with a more divine intelligence,
And mortal being had another birth.

MISCELLANEOUS CLIPPINGS.

Peruvian Estimation of English Beauty.—English ladies have but a small reputation for beauty in Lima, as those of our countrywomen who have visited that capital have not generally been good specimens; and an English foot, "unpie Ingles," has quite passed into a proverb. Just before I went to Lima, an English clergyman had arrived there, and brought his wife and children with him. Her appearance was looked for with some anxiety on the part of the English merchants, in the hope that she might retrieve the lost credit of her countrywomen; and with some curiosity on the part of the fair Limenians, for a clergyman having a wife at all was a thing they could not understand. But when the lady did arrive, her appearance was only calculated to prove more strongly than before, that beauty did not exist in England. She had lost or left behind most of her luggage, in crossing the Isthmus of Panama; and several ladies would have lent her clothes, but no Limenian wardrobe, it was found, could furnish garments that would fit her. One day she wanted some shoes, and went to be measured for some; but Crispin, glancing at her foot as she thrust it out, crossed himself and said, "No; it was quite useless to try and make a shoe for her, as Peru could not produce a last large enough for the purpose."—*A Sketcher's Tour round the World.*

Another Dog Story.—*A Fact.* Yesterday forenoon, as a large and noble looking Newfoundland species was passing through Kilby street, a strap which fastened a wire muzzle over his mouth became unbuckled, and the article appointed by the City Fathers to be worn by all well appointed dogs, fell off his nose upon the sidewalk. Instead, however, of trotting heedlessly along, rejoicing in being rid of the incumbrance, as a low and ill-conditioned cur would have done, regardless of the danger of so doing, he paused, and gravely reinstated his nose into its wicker covering, and distending his jaws so as to keep it in its place, he passed on his way, seemingly conscious of the laws and determined to respect them. The above story may seem a *little* tough, but we refer the incredulous to eye-witnesses of the scene.—*Chronicle, 4th.*

Italy without a National Air.—Alas, Italy! thou land of song! thou outcast of the nations of Europe! Ten thousand operas, and not three notes of a national hymn! Out of so many fathers of melody, not one who can find the motive that will sink to thy children's heart and dwell there; France has her ca ira; the Alpine people their cow-gathering; England her loyal anthem; Germany her fatherland toasts. In Italy alone, nationality is mute. The sorry ditty that popular outbreak calls forth to-day, dies to-morrow amidst the yawns of thy listless populace. Proscription itself cannot secure a patriotic air against the fickleness of fastidious fashion. Strange to say, our composers have in several instances, supplied less-gifted people with the music that never fails to send a thrill through their hearts, that leads them to battle, that serves them as a rallying-point against all chances of future dispersion; and not a miserable chorus, not a paltry march for home consumption!—*Castellamonte; Italian Life during the Insurrection of* 1831.

Imitative Powers of the Chinese.—It is generally supposed that the Chinese will not learn anything; but no people are more ready to learn if it is likely to be attended with advantage. They have lately been taught to make glass, and turn out bronze argand-lamps and globes, emblazoned with the London maker's name all complete; and actually export these lamps to Batavia. They like putting an English name on their commodities, and are as free with the word "patent" as any manufacturer in Germany. They excel in the manufacture of locks, particularly padlocks. One of my friends gave an order to a tradesman to varnish a box, furnished with a Chubb's lock, of which he had two keys, and one of these he sent with the box, retaining the other himself. When the box came back, he found that his key would not turn the lock, though the one he had given to the tradesman acted very well. Thinking some trick had been played, he accused the man of having changed the lock; and, after some evasion, he acknowledged the fact, stating that, on examination, he had found it such an excellent one, that he took it off and kept it, making another exactly like it, with maker's name, and everything complete, except that the original key would not open it. Their mechanical contrivances generally have some defect of this kind. They have never made a watch that will keep time; though they greatly prize watches, and usually carry two. If you ask the the reason of this fashion, their reply is "Spose one makee sick, other can walkee."—*A Sketcher's Tour round the World.*

Bayard Taylor on Nutmegs.—On our return to the ship we visited a nutmeg plantation. The trees, which are from twenty to thirty feet in height, are planted in rows, at intervals of about twenty feet. The leaf is dark green and glossy, resembling that of the laurel, and the fruit, and at a little distance might be taken for, a small russet coloured apple. When ripe, the thick husk splits in the centre, showing a scarlet net-work of mace, enveloping an inner nut black as ebony, the kernel of which is the nutmeg of commerce. The clove tree, not now in its bearing season, has some resemblance to the nutmeg, but the leaf is smaller, and the foliage more loose and spreading. As we drove through the orchard, the warm air of noon was heavy with spice. The rich odors exhaled from the trees penetrated the frame with a sensation of languid and voluptuous repose. Perfume became an appetite, and the senses were drugged with an overpowering feeling of luxury. Had I continued to to indulged in it, I should ere long have realized the Syberite's complaint of his crumpled roseleaf.

Destructive Implements of War.—The arsenals of England have been closed for a long time, even to the members of Parliament, while experiments have been making in new and terrible machines for carrying on war. One of these is called the Wagner Floating Gun, which glides along on the water in a straight line till it strikes the vessel at which it is directed, when it thrusts into its sides its iron head, containing two pounds of fulminating powder of mercury, which, by exploding, blows a hole in the vessel ten or twelve feet in length, which it is impossible to close as the round holes made by cannon balls.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS, at the old establishment, **436** Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arobesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. **257** Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. **401** Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. **453** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

LONG ISLAND DYE WORKS. Office No. **25** John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c, and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN. 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets, cleaned without unripping. Gentlemen's Garments dyed, cleaned and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

SCHOOLS.

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French - - - - - -	$5 per quarter.
Music - - - - - -	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20-6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29-1y

---

TO PERSONS ABOUT VISITING EUROPE.—FRENCH LESSONS on a new and improved principle, much facilitating the acquirement of the language, by Professor Elie Charlier, graduate of the Unniversity of Paris. Circulars containing references, &c., may be had at his residence, 53 Greenwich avenue, or at the office of *The Churchman*. my13-4t

---

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street. The Misses ROHR, Principals. References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street

Circulars can be obtained at the school, or at *The Churchman* office. my13-4t$

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854-1y

---

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

---

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

---

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA —Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18-6m

---

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas. St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

---

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

LIFE AND FIRE INSURANCE.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favorable terms.

DIRECTORS:

James Van Norden,
Jacob Westervelt,
William K. Lothrop,
Robert Smith,
John Lafarge.
John Newhouse,
Isaac Fryer,
John Fowler,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
John H. Fowler,
William K. Thorn,
Jacob Van Wagenen,
Daniel Talmage,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
James E. Brown,
Daniel B. Pierson,
Thomas Houston,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
John Maguffie.
Robert H. Goff,
Abm. M. Bininger,
George H. Bell,
Daniel T. Rogers,
Elisha Brooks,
Pliny Freeman,
Charles E. Appleby,
Orsamus Bushnell,
Edward C. West,
George Peckham,
Robert Paton,
Johnston Livingston,
James Black,
George W. Kerr,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,
Theodore Martine,
Phineas T. Barnum,
Robert C. Bell,
John R. Briggs,
Charles A. Jarvis,
John A. Kennedy,
Jerome B. Fitzgerald,
Isaac V. Fowler,
William Okell,
Nathan'l P. Freeman,
Charles T. Cromwell,
Philip H. Williams,
Solomon Kipp,
John T. Bruce,
Henry Quackenboss,
Andre Froment,
Samuel F. Whiting,
George Gilfillan,
John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22-6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford,

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

---

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

---

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock - - - - -		$100,000 00
Premiums received - - - -	$260,253 45	
Interest received - - - -	28,600 90	
Deferred Premiums - - - -	4,323 30	
Interest accrued - - - -	5,740 44	
Office Furniture - - - -	1,000 00	
Due stockholders, dividend, - - -	199 50	
Due sundry balances - - - -	10 43	
		$300,128 02
Total - - - - - - -		$400,128 02

DISBURSEMENTS.

Expenses, taxes, commissions, rent, losses paid, &c., &c. - -	$130,068 93	
Dividends on capital - - -	21,000 00	
Paid Interest on Bond - - -	274 73	
Amount to profit and loss - - -	2,252 23	
		$153,595 89
Total - - - - - - -		$246,532 13

ASSETS.

Bonds and mortgages - - -	$137,457 59	
Cash in Bank - - - -	7,030 31	
Premium Loans - - - -	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums - - -	4,323 30	
Interest accrued - - - -	5,740 44	
Office Furniture - - - -	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.

N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,
Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M. McKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. VanBeuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech.
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. McILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

---

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

WANTS.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [apl-3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.

Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

---

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGE T and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7.

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

---

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

---

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

---

BENNETT & CO.'S CELEBRATED PIANOS.—Warerooms and Manufactory, 361 Broadway, New York.

N. B. Pianos Tuned, and to hire. my20-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my12-1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

---

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

---

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament.☜

Melodeons of others' make from $45 to $150.

BROWN'S CELEBRATED HARPS, from $250 to $1000.

MARTIN'S UNRIVALLED GUITARS, from $25 to $60.

FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.

ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.

☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

---

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18-1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.

[Established 1810.] Feb11-1y

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.

June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

---

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

---

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co., N. Y., shall have our immediate attention.

JONES & HITCHCOCK.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar25-1y

---

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or KEY, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4-1y *West Troy, Albany County, New-York.*

DENTISTS.

I. JARVIS, DENTIST, No. 437 Grand street, New York. ap29-6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. 341 Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29-6m

---

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

---

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

---

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

---

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

---

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6-6m

---

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

CLERICAL CHANGES.

The Rev. BEVERLY ROBINSON BETTS, having become Assistant Minister of St. Thomas' church, New Windsor, requests that letters &c. for him may be directed to Newburgh, Orange county, New York.

The Rev. CHARLES E. PHELPS has resigned the charge of St. Paul's church, Whitehall. Address for the present 198 West 22nd street, New York.

The Rev MEYER LEWIN requests that letters and papers for him to be directed to Baltimore, Maryland.

The Rev. T. A. MORRIS, missionary in North Alabama, having removed from Huntsville to Guntersville, Alabama, wishes his letters and papers directed accordingly.

The Rev. G. C. V. EASTMAN, of Vermont, has been appointed Chaplain and Professor of Moral and Mental Philosophy in Patapsco Institute, Ellicott's Mills, Maryland, and will enter upon his duties in September.

The Rev. WM. WHITE BRONSON has resigned the rectorship of St. James' parish, Danbury, Connecticut.

The Rev. P. S. CHAUNCEY requests that his letters and papers may be addressed to him at No. 12 West 32nd street, or to the care of Messrs. STANFORD & SWORDS, 637 Broadway.

The Rev. JOHN W. NOTT requests all letters and papers intended for him to be directed to Taylor's Island, Dorchester county, Md.

The Rev. GEORGE BEDELL has resigned his situation as Assistant to the rector of the church of the Ascension, New York. Address: No 33 Sidney Place, Brooklyn, or, care of THOMAS WALLACE, Esq., 63 Water street, New York.

The Rev. G. H. NICHOLLS, having resigned the charge of St. John's church, Salisbury, Conn., and accepted a unanimous call to the rectorship of Grace church, Cherry Valley, N. Y., desires all letters and papers designed for him addressed accordingly.

The Rev. C. E. PHELPS has resigned the charge of St. Paul's church, Whitehall. Address, for the present, No. 198 West 22d street, New York.

MARRIED,

On May 6th, in St. Andrew's church, Jackson, by the Rt. Rev. W. M. Green, D.D., Bishop of Mississippi, the Rev. J. AVERY SHEPHERD to EVELYN M. TURNER.

DIED,

The clergy of Fairfield county, Conn., asssembled in the parish of St. Paul's church, Norfolk, having heard of the decease of the Rev. ABEL OGDEN, A.M., late rector of Christ church, Reading, and deeming it proper to express their feelings upon the event, do pass the following resolutions:

1. Resolved, That we entertain an affectionate remembrance of the virtues of our deceased brother, of his courageous and manly spirit, of his modest demeanour, of his fidelity and devotion to the work of the ministry, and sincerely deplore his loss.

2. Resolved, That our sympathies are offered to the parish which has been deprived of a learned, earnest, and faithful pastor.

3. Resolved, That we sympathize with the widow and relations of the deceased in their affliction, and beseech the GOD of all comfort to sustain them in their trials.

4. Resolved, That a copy of these proceedings be sent to the family of the deceased, to the Wardens and Vestry of Christ church, Reading, and also to *The Churchman* and *Calendar* for publication.

L. B. STIMSON, Secretary.

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 44 West 23d street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, M.D., Rev. George, 33 Sidney Place, Brooklyn.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 79 John street, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., Astoria.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., }
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, corner of Garden and Joralemon streets.
Walker, Rev. Robert J., 50 Adelphi street.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month*.

NOTICES.

Christianity and the Balance of Power.—Mr. G. W. DIX will lecture at the Stuyvesant Institute on Friday evening, June 2d, on THE WAR IN THE EAST, as affecting the interests of CHRISTIANITY throughout the world.

Tickets, 25 cents each, may be obtained at the office of *The Churchman*, and at the door.

Lecture to begin at 8 o'clock. $

Mariners Home (North River).—I feel reluctant to make this appeal for means to pay the last quarter's rent of the above Home for the Sailor; for it has been aided by kind friends almost, if not quite, to the extent proposed when we commenced last year. But the rise in provisions, and the loss by the running away of seamen from their vessels, or after shipment, without paying their bills for board, have been so great, and the expenses of the destitute and sick have been so much more than usual, that we find ourselves in arrears nearly the whole quarter's rent.

We believe that the knowledge of our want will bring a speedy supply from the friends of the sailor. If this be so, we will be glad to continue the Home, for we are satisfied, from an experience of four years, that it is one of the most efficient means, under GOD, for reforming and elevating the character of seamen. We refer to the last annual report, in confirmation of this, and we feel that those who have contributed towards the rent will be satisfied with the returns rendered from the statistics of the Home.

Donations may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway. D. V. M. JOHNSON.

Zion Church, corner of Madison avenue and Thirty-eighth street, not being completely finished, will not be consecrated on Sunday next. It will however be open for divine service on and after Trinity Sunday, the 11th inst. The consecration (of which due notice will be given) is deferred until such time as the engagements of Bishop WAINWRIGHT will allow him to appoint.

St. John the Evangelist's Free Church holds services (temporarily) in the large and commodious Lecture-room of the Bleecker building, 262 Bleecker street, corner of Morton. Sunday morning, 10½; evening, 7¾. Sunday School, 9 A. M. and 2½ P. M. Families residing or moving into the vicinity, are invited to connect themselves with the Parish. EDWIN R. COOK, rector,
my6-1m 104 Twelfth street.

ACKNOWLEDGMENTS.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Collectiion, Christ, N. Y., $29 56; S S, church of the Holy Trinity, Brooklyn, $27 50; collection, St John's, Brooklyn, $64 15; anniversary collection, at church of the Ascension, N. Y., Sunday evening, Ap. 30, sermon by the Rev. Samuel Cook, $524; David Perkins, an '53, $2. Total $647 21. Also, from Roe Lockwood and F. R. Tinson, executors of John Noble, Esq., deceased, legacies,—for the church of our Saviour, $1000; for the church of the Holy Comforter, $1000.
E. M. DUNCAN, Treasurer, 114 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Church of the Redeemer, Brooklyn, Rev. D. P. Sanford, $11; Trinity, Seneca Falls, W. N. Y., Rev. Charles Woodward, $5 50; Christ, West Haven, Rev. Henry Zell, $5; I. Paige, Mumford, sub, $5; Rev. Wm. Richmond, sub, $6; 'G. H.' Sackett's Harbor, $2; Capt. A. Proal, Albany Bible and Common Prayer-Book Society, by I. Knickerbocker, Esq. Treas., $106 46; total $145 90.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Church of the Holy Comforter, Rev. D. V. M. Johnson, $4 32; St. Paul's, Kinderhook, Rev F. T. Tiffany, $6 63; Rev. D. V. M. Johnson, $1; Capt. A. Proal, $5; I. Paige, Mumford, sub, $5; Rev. J. B. Gibson, sub, $1; Mrs. F. P. Gibson, sub, $1; total $23 95.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Advertisements.

REMOVAL TO No. 550 BROADWAY.—TIFFANY & CO. (late Tiffany, Young & Ellis,) beg respectfully to announce their removal into their new, elegant, and commodious store, No. 550 Broadway, east side, between Spring and Prince streets, where, on Thursday Morning, June 1, they opened, with many novelties added to their former assortment, forming the most complete and varied stock of DIAMOND and other RICH JEWELRY, SILVER WARE, WATCHES, CLOCKS, PARIS GAS FIXTURES, BRONZES, DRESSING CASES, DESKS, FANS, OPERA GLASSES, RICH PORCELAIN, etc., etc., that has ever been offered in this country. je3-4t

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3-6m

G. A. HUNTER, MERCHANT TAILOR, 390 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in a superior manner.

GENTS' FURNISHING GOODS. je3-1y

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, the necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

CRYSTAL PALACE PREMIUM FOR CARD ENGRAVING AND EMBOSSING.—F. A LONG, Card Engraver and Embosser, 86 Nassau (two doors from Fulton) street, New York, has received from the Judges at the CRYSTAL PALACE, their *certificate* for his specimens of card engraving and embossing, as being the most beautiful exhibited at the late "American Exhibition of the Industry of All Nations." He has also recently enlarged and refitted his store, and his business arrangements and facilities are of such a character as enable him to fill promptly, and at the most reasonable prices, all orders for card engraving and embossing—WEDDING, INVITATION, VISITING, and BUSINESS CARDS of the latest and most elegant styles, and advertising, plain, and ornamental envelopes. Orders respectfully solicited, and satisfaction warranted. ap29-3m

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1-3m] CHILDS & SMITH, 449 Pearl st.

HOUSE FURNISHING GOODS, at PETERSON'S Warerooms and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.

R. E. PETERSON, }
W. T. PETERSON } 144 Bowery, N. Y.
mar18-1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.

N. B. 10,000 reliable references. ap1-3m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in case so two dozen each. GEO. SCRIVEN, Importer,
ap22-6m 93 Maiden Lane

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8-3m$ HENRY HULL.

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

TEA WAREHOUSE.—J. WATSON, 377 Bowery, (second door below Fifth street,) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in TIN FOIL, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27-1y

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York] ap1-3m

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. 44 BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.
ap29-3m THOMAS McMULLEN.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.
Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.
Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair*.

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less*.

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as
German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition*."
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

GILBERT HICKS, Engraver and Printer, 11 Madison corner Rosevelt street, New York. Wedding, Visiting, Busines Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PUBLICATIONS.

JOHN HENRY PARKER'S PUBLICATIONS.

A Series of Tracts for Parochial Use.

Printed in plain large type, for the use of poor or aged persons.

The Chief Truths, and Catechism on the Church. 12 Tracts. 36 cts.
The Creeds, Lord's Prayer, and Ten Commandments. 19 Tracts. 25 cents.
On Baptism. 9 Tracts. 20 cents.
On the Lord's Supper. 9 Tracts. 18 cents.
On Confirmation. 8 Tracts. 16 cents.
The Offices for the Visitation of the Sick, Churching, Commination, and Burial. 9 Tracts. 20 cents.
Seasons and Holydays. 10 Tracts. 18 cents.
Church and Church Service. 21 Tracts. 36 cents.
Devotions for the Sick. 11 Parts. 25 cents.
Hints for the Sick and Afflicted. 12 Tracts. 25 cents.
For Penitents. 9 Tracts. 25 cents.
Daily Office for the Use of Families. 18 cents.
Prayers, Hymns, and Meditations. 13 Tracts. 22 cents.
Words of Advice and Exhortation 15 Tracts. 25 cents.
Words of Warning and Caution. 14 Tracts. 20 cents.
Tales and Allegories. Part 1. 7 Illustrated Tracts. 25 cents.
——— Part 2. 7 Illustrated Tracts. 25 cents.
——— Part 3. 7 Illustrated Tracts. 25 cents.
——— Part 4. 7 Illustrated Tracts. 25 cents.
Miscellaneous. 18 Tracts. 36 cents.
Cottagers' Series. 9 Tracts. 32 cents.

☞ The 21 Packets, containing 227 Tracts, Price $4 50. Bound in 7 volumes with Index, &c. $6.

N. B. Mr. PARKER's works can be had from Booksellers generally throughout the Union.

Wholesale Depot, 138 Pearl street, New York.

CATALOGUE OF VALUABLE AND RARE THEOLOGICAL BOOKS, Imported by STANFORD & SWORDS.

NO. 2.

BRADY'S Clavis Calendaria; or a Compendious Analysis of the Calendar. 2 vols. London. $4 50.

GALE'S Caust of the Gentiles. Touching the Original of Human Literature, both Phelogic and Philosophic, from the Scripture and Jewish Church. 2 vols. Oxford. Exceeding rare and valuable. $12.

FABER—The Sacred Calendar of Prophecy: which treat of the grand period of seven times. By John Stanley Faber. 3 vols., full calf. Rivington. $10.

Scientia Biblica: containing the New Testament in the original tongue, with the English Vulgate and Parellel Passages. 3 vols. London $5.

SCHŒLTGEN'S Horæ Hebraicæ et Talmudicæ. Dreselar et Lipsiæ. $5.

FABER—A Dissertation on the Prophecies that have been fulfilled, and are now fulfilling, or will hereafter be fulfilled, relative to the great period of 1260 years. 2 vols. London. $3.

JEWELL—The Works of John Jewell, D.D., Bishop of Salisbury; edited by Jelf. 8 vols. Oxford. $20. Another copy, in superior half calf, $25.

JEWELL—An Exposition of Thessalonians. London. $1 75.

JEWELL—Apology for the Church of England, translated, with notes by Isaacson. London. $3.

A Commentary on the Revelation of St. John; by Boyce Johnson, D.D., minister of the Gospel at Holywood. 2 vols. $3.

The Works of the Learned and Reverend John Scott, D.D., author of the "Christian Life," sometime rector of St. Giles in the Fields. 6 vols. Oxford. $12 50. STANFORD & SWORDS,
637 Broadway, between Bleecker and Houston sts.

NEW MUSIC.—"The Right of Nebraska." Song and Chorus just suited to the emergency of the times. By H. S. Newell.

"Then awake, sons and sires, loud echoes prolong,
Protest with your might 'gainst injustice and wrong,
Your country demands it; be faithful and true;
Protect well her honor and she 'll ever bless you."

Price 38 cts.

"Fairy Land Schottisch," by Van Der Weyde, with the most beautiful lithograph on title-page ever yet published, representing a lovely "fairy land" scene 38 cts.

"Park Waltzes," by John Fletcher, varied and beautiful. 38 cts

"First Concert Polka," by Comettant, and like all of this popular author's compositions, of the first order. 63 cents

"Deal Gently with the Stranger's Heart." Song; by Charlie C. Converse. The finest production of this popular author. 25 cts.

"Modern Belle." One of the Hutchinsons' best Songs. 25 cts.

HORACE WATERS, 333 Broadway, New York.

N. B. American and Foreign Music supplied as soon as in print, and sent by mail to any part of the Union postage free.

MR. F. W. SHELTON'S NEW BOOK.—CRYSTALLINE; or, The Heiress of Fall Down Castle. A Romance. By F. W. Shelton, author of "Salander the Dragon." 1 vol. 12mo. With Original Illustrations, from designs by Billings. Price 88 cents.

A purely imaginative and very charmingly written romance is "Crystalline." It will enhance the already high reputation of its author. We have followed the little heroine through all her reverses and triumphs with unabated interest. . . . The style is singularly graceful, winning, &c.—*Knickerbocker Magazine.*

Seldom have we read anything more sweet and beautiful than this, the latest effort of Mr. Shelton's genial pen.—*The Albion*

The story of Crystalline is the exhibition of suffering gentleness borne down in the world, with meek and patient endurance, to be finally raised from its humility and covered with rewards and glories, in the midst of which the angelic nature folds more closely its wings, and bows in deeper obeisance.—*The* (N. Y.) *Churchman.*

This is one of the most entertaining of Mr. Shelton's productions. It is indeed that in which his powerful imagination and vivid fancy seem to have found scope for expansion.—*N. Y. Journal of Commerce.*

Mr. Shelton's characteristic sweetness of fancy and freshness of style mark this book. It is a romance, indeed, but is pervaded with a charming influence, and teaches an excellent lesson.—*Buffalo Courier.*

In it the author has given a loose rein to his exuberant fancy, and has drawn out a story full of interest and beauty.—*Boston Traveller.*

It is a charming romance—beautifully and simply written.—*The Palladium.*

He has illustrated the value of little things in this charming volume, which one will not willingly let go until it is finished.—*N. Y. Observer.*

THE RECTOR OF BARLOLPH. By the Rev. F. W. Shelton. 1 vol. 12mo., $1.

UP THE RIVER. By the Rev. F. W. Shelton. 1 vol. 12mo., illustrated, $1 25.

For the price of either of these books, sent to the publisher, he will send them by mail, POSTAGE PAID, to any part of the United States.
je3-2t CHARLES SCRIBNER, 145 Nassau street, N. Y.

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:

THE PASTOR'S APPEAL TO HIS FLOCK ON CONFIRMATION, THE HOLY COMMUNION, and THE CHRISTIAN LIFE: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.

THE CATECHIST'S MANUAL.—The Subjects are broken up into Lessons of convenient length, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.

Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c.

Address orders to D. DANA, Jr., Agent,
Ap1-tf 637 Broadway, N. Y.

JUST PUBLISHED, and for sale by the General Protestant Episcopal Sunday School Union and CHURCH BOOK SOCIETY:

EMMANUEL DANNAN, The Boy who would not tell a Lie. By the Rev. W. W. Arnett, D. D. Muslin, 25 cents; half-morocco, 20 cents; bronze paper, printed in silver, 12 cents.

Address to DANIEL DANA, Jr., Agent.
my13-3m 637 Broadway, New York.

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, **637** BROADWAY.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of PRIMERS, READING-LESSONS, CATECHISMS, BIBLE QUESTIONS, QUESTIONS ON THE SERVICES OF THE CHURCH, SHORT PRAYERS, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS FOR GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.

"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED AMONG MANY COUNSELORS. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

ALSO, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.

Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 637 Broadway, N. Y.

FOR THE HOLIDAYS AND 1854.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.

Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It contains distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to DANIEL DANA, Jr., Agent, &c.,
dec17tf 637 Broadway.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl-p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, N. Y.